Mrs. Bridget the Norwood Gipsey

Mr. Guthrie the Old Bailey Fortune Teller.

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THE

Universal Fortune Teller:

Or, Mrs. BRIDGET's (commonly called the Norwood Gipsey) Golden Treasury explained.

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I. The whole Art of Fortune Telling by the Planets, Cards, Dice, &c.

II. A true Interpretation of all kind of Dreams.

III. The Art of Palmestry or Prognostication by the Lines of the Hand.

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VI. Several other valuable Things equally useful, and entertaining; too numerous to be mentioned in a Title Page, adorn'd with proper Cuts.

By Mrs. BRIDGET, who followed the above Art upwards of 60 Years, and the Manuscript was found conceal'd in an old Rag, in the Thatch of her Hut in Norwood.

TO WHICH IS ADDED

Another valuable Manuscript, written by the noted Dr. Guthrie, (commonly called the *Old Bailey Fortune Teller.*)

Peruse this Book and here you'll find,
The certain Fate of all Mankind.

LONDON:

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Th. Sabine

BRITISH MUSEUM

TO THE

READER.

TO uſher ſuch a performance of this without giving ſome account to our reader of the life of a perſon whoſe fame, though not recorded among the roll of thoſe whoſe heroic actions have trumpeted them to the world, yet her diſcerning eye, and her knowledge in preſcience, rendered her not unknown to the generality of the people in this prat of the world.

'Tis certain that the private mode Mrs. Bridget, or vulgarly called Mother Bridget as ſhe was ſtiled, lived in thro' her peregrinage thro' this life, affords not a number of anecdotes to amuſe, yet the following little performances, which for a ſeries of years ſhe had herſelf practiſed and left to the world, for their benefit, will evince that preſcience is not totally to be diſregarded.

In antient times our forefathers paid great attention to it, oracles, viſions, auguries, the ſtars, planets, and the tints and lines of perſons were regarded and approved of —the ſoothſayers of old, and moſt of the penetrating philoſophers, whoſe extenſive judgment, obſervation, and conſideration of celeſtial and tereſtial matters, gave them a ſuperiority in underſtanding over the reſt of the world, predicted to mankind events, foretold the fate of men, empires, and kingdoms, and charted out the occurrences of human life i. e. in futurity, and what had happened a priori before.

Surely then, at preſent ſuch a ſcience ought not to be held in little eſteem, for even at this day we allow that aged men can give advice from what experience has taught them, and by their attending cloſely to the dictates of na-

ture, could point out to the more unexperienced to avoid the ſhoals that threatens them, at leaſt to meliorate them by being cognoſcent of what will occur.

But as no doubt the reader is ſtrongly evinced, that what I have aſſerted is matter of fact, and that preſcience is not the mere chimera of a diſtemper'd brain; but the effect of experience; knowledge, obſervation, and a great depth of underſtanding, judgement, and foreſight. I ſhall no longer detain him but only add, that even to this preſent period the Scotch have their families ſet apart, who are famous for this gift, and whoſe families have had the gift of foreſight for ages paſt, and are ſtill revered and applied to for that intent.

The public no doubt will wonder how this valuable manuſcript came into the poſſeſſion of the editor; ſuffice it to ſay, that curioſity led him among his ſolitary walks to ramble to the place where our heroine lived, and by long and repeated queſtions to different people attained it. It was a kind of a cave, or rather a hollow form'd by nature above ground, with the aſſiſtance of a little art, and compriſed an exceeding warm ſhelter from the air. The perſon who was with me and my guide was exceeding communicative, and related to me the number of years ſhe had lived there, how ſhe had behaved, what a number of company reſorted to her of all ranks, nobility. gentry, tradeſmen, and mechanics; in ſhort, men, women, girls, boys, of all degrees and claſſes.

Mother Bridget (ſays my ancient guide, for he was a man I ſuppoſe about fifty, and had reſided there beſt part of his life, and chiefly lived by cutting down wood,) was born on this ſpot, and from the moſt juvenile part of her life betokeded an early propenſity to preſcience, which evinced ſhe had it inſtincted in her by nature; her parents dying when ſhe was young, left her to ramble abroad at her will, and ſhe ſupported herſelf chiefly by begging. It was then ſtrongly remarked in her, that ſhe made ſtrong obſervations on perſons features and manners, would ſit up whole nights when the atmoſphere was clear, and ſeem'd as intent on conſidering the ſtars, as the greateſt Aſtrologers would be with their glaſſes; this gave her a great knowledge of the weather, the alterations of the air

and

and the effect it had, and from her ſometimes caſually acquainting the neighbouring farmers of any change, which generally took place; her fame began to ſpread when young, and ſhe was conſulted by them on every occaſion almoſt; not a farmer would go to plough, nor a ſower put the ſeed in the ground, without firſt aſking the young gipſy (for ſo they then ſtiled her) her opinion, and according to her dictates followed.

Averſe to company, and not like the general part of young people, fond of noiſe and ſociety, ſhe took care to avoid it, and had rather be in ſolitude than among the moſt frequented circle of young girls about the ſpot; though this at firſt gained her a laugh and ridicule from them, yet her perſeverance and the ground ſhe gained in the eſteem of elder people, made them pay her great reſpect, and if any guilty action of theirs was to be diſcuſs'd ſhe was applied to, her judgment was approved of and her deciſion a fiat.

Her fame now began to ſpread, and Bridget's preſcience became more univerſal, other perſons beſides farmers and her neighbours conſulted her, and people in London and its environs came to conſult her, and the truth of her predictions made her veracity gain ground, and ſhe became the topic of converſation of the politeſt circles, many of which came in their equipages to conſult her, and as ſhe never aſked for any particular ſum, ſo the unbounded generoſity of thoſe who applied to her oracle, put her in poſſeſſion of money more than ſufficient to maintain her, and indeed has been the chief article of rendering the former landlord of an adjoining public houſe, heap together ſuch accumulated wealth as he has had from the nobility and gentry that came to ſee her, who retired there to recreate themſelves, and whoſe capital fortunes made them not ſo attentive to the exorbitant charge.

As ſhe grew in years, like the generality of old folks, ſhe became fond of dumb animals, who were her chief companions; of theſe ſhe always had numbers; people indeed have ſaid hundreds, and others have declared ſhe could call as many on the earth as ſhe pleaſed, but this is fabulous, for I never ſaw more than ten at a time. Dogs and cats were the principal companions of her retirement,

which

which being of the ſmalleſt breed, would as ſhe ſat, creep from different parts of her garment, and not a little ſurpriſe thoſe that came to ſee, and indeed frighten many; though to do her juſtice, ſhe always deſired her viſitors not to be terrified at her domeſtics, as ſhe termed them, for they were not like many that attends on the gentry, ſaucy, imperious, and unfaithful, but was always attendant on the will of her hand that fed them, nor would injure without provocation, and even then would eaſily forgive; a leſſon ſhe uſed to ſay ſhe wiſhed was learnt by all mankind.

Of a pipe of tobacco our Bridget was exceedingly fond, and indeed was continually whiffing; and as ſhe indeed humourouſly uſed to obſerve, ſhe had "ſent more puffs into the world, than all the quacks in the kingdom," from a long contracted habit likewiſe, when ſhe was ſmoaking of being ſeated ever ſo that her knees almoſt reached her viſage, her limbs became ſo contracted, that when ſhe became in years, ſhe was almoſt double, which together with her enormous length of noſe and chin, her pipe, and the number of animals about her, made her cut a moſt hideous figure and appeared rather uncommonly terrifying to thoſe who were not apprized of it.

Though this famous old woman had never been taught to write, yet by long practice ſhe had formed to herſelf a kind of hieroglyphical characters, in which ſhe decyphered her obſervations, knowledge, and remarks, theſe, (ſays my guide) when I firſt took poſſeſſion of this hut, I found concealed within the furzy thatch of her manſion. I aſk'd him if he had them ſtill by him, he anſwered me in the affirmative, but as they were ſo unintelligible he had not looked at them for a long time. I acquainted him of my earneſt wiſh to have a ſight of ſo great a curioſity; he told me he would indulge me, but that it was to no intent as it was impoſſible to make head or tail of ſuch a heap of monſters, and other figures as were there attempted to be drawn.

Accordingly my guide having conducted me to his hut, produced me ſome ſheets of paper carefully tied up in a piece of cloth, the colour of which could not be diſcerned; I opened this great curioſity, but indeed, as my guide truly ſaid I could not make head or tail of them, but as I am rather

ther of a ſtudious turn, I thought that as I had made it my buſineſs formerly to tranſcribe the Egyptian hieroglyphics, which then were as unintelligible to me as theſe, I might by perſeverance get at the depth of this valuable manuſcript, or at leaſt would ſerve to depoſit in the Britiſh Muſeum, as the remains of a woman who was ſo famous, and whoſe name was ſo well known among mankind.

I was therefore immediately determined on purchaſing them if in my power, and having aſked the old man his price for them, was not a little chagrined to hear him ſay he did not chuſe to part with them; but as I recollected money would tempt, and the ſight of it was a ſtill greater temptation, I pulled out a ſum from my purſe, whoſe prevalent glimmer had the deſired effect, and he methought ſigh'd and ſeem'd to ſay with the Apothecary in Romeo and Juliet, "My poverty but not my will compells me."

Thus unloaded of part of my money, and better loaded with mother Bridget's manuſcript, I returned to my chamber in London, and again viewed my valuable purchaſe to as much purpoſe as before, I twiſted and turned the papers all manner of ways but to no effect, I could not unlock the cabinet, and therefore depoſited it for that night and betook myſelf to reſt, with my mind the whole time pondering over the manuſcript, and ſome ſecret nocturnal indications of accompliſhing my intentions. As I had ſome material buſineſs in the country I was for a few days diverted from my hieroglyphic ſtudy, but on my return I renewed my labours with redoubled ardour and unwearied application; many a weary night and day have I pored on them before I could find the key, but at length as perſeverance and reſolution will conquer difficulties, I found it and the whole myſtery was opened to me. Think of my joy: not the miſer who has found a treaſure he ſuppoſed loſt. Not a maiden who finds her lover returned after a long voyage, whom ſhe thought periſhed in the waves, but finds reſtored to her arms with love and fidelity. Not, but a truce with metaphors, it is enough to tell the reader that I at length was enabled to read this valuable work; and found by experience that the maxims and remarks, her obſervations and judgment, have been extenſive, are true ſtrongly

characteristic and would do honour to the most experienced astrologer.

Nature sometimes in her roughest coat drops the brilliant jewel, which for a long time lays hid till develloped by some experienced adept. So we may observe by our authoress, that though cloathed in the meanest garb, nature shewed herself in her abilities and left it for me to hand down to posterity what otherwise would be buried in oblivion.

Thinking therefore so precious a jewel should not remain longer hid, but shed its lustre to all eyes, I immediately set about putting it into English, which at length I have accomplished and usher it into the world, requesting the gentle reader to excuse any literal errors, and if he reaps any benefit from this production I shall think my labour not ill bestowed, though all the merit is due to the deceased authoress.

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THE

THE COMPLETE *FORTUNE TELLER.*

CHAP. I.

OF ASTROLOGY.

ASTROLOGY is a noble art, it teaches us the influence of the cœleſtial planets, and what effects they have on our natural bodies; by it we alſo learn the changes and alterations of empires, kingdoms, and ſtates.

§ I. Of the Twelve Signs.

If we would know the various aſpects, poſitions, and configurations of the twelve ſigns, and how our body is governed by them; we muſt conſult as follows:

♈ Aries, or the Ram, governs all the head, his nature is cold and dry.

♉ Taurus, or the Bull, governs the neck and throat; his nature is alſo cold and dry.

♊ Gemini, or the Twins, in conjunction with Leo, govern the heart and back; their nature is hot and dry.

♋ Cancer, or the Crab, governs the breaſt and ſtomach; his nature is cold and moiſt.

♌ Leo, or the Lion, in conjunction with Gemini, governs the heart and back, and is by nature the ſame.

♍ Virgo, or the Virgin, governs the bowels and belly; ſhe is by nature cold and dry.

♎ Libra, or the Balance, governs the reins and loins, and is by nature hot and moiſt.

♏ Scorpio, or Scorpion, governs the pudenda et penis, and is by nature cold and dry.

♐ Sagittary, or the Centaur, governs the thighs and hips; he is by nature hot and dry.

♑ Capricorn, the ſame in Engliſh, governs the knees and hams; he is by nature hot and dry.

♒ Aquarius, or the Water-bearer, governs the legs; he is by nature hot and moiſt.

♓ Piſces, or the Fiſhes, they govern the feet; their nature is cold and moiſt.

Some Aſtrologers have divided theſe twelve ſigns into four triplicities.

Aries, Leo, and Sagittary, being all hot and dry, are called the fiery triplicity.

Taurus, Virgo, and Capricorn, are called the Earthly triplicity, being all cold and dry.

Gemini, Libra, and Aquarius, all hot and moiſt; are called the airy triplicity.

Cancer, Scorpio, and Piſces, are called the watery triplicity, being all cold and moiſt.

Thus having given the reader the nature and uſe of the twelve ſigns, we recommend next to his inſtruction that of the Twelve Houſes.

§ II. Of the Twelve Houſes.

The ancients thought the knowledge of theſe houſes an impenetrable myſtery, becauſe they could never enter ſo far into their nature and deſign, as to come to an entire knowledge thereof; but we who are a little more enlightened than our fore-fathers, have by great ſtudy and application,

cation, fonnd what is to be underſtood by the Twelve Houſes, every thing relating to a man or woman's life may by them be foretold.

I. Aſcendant houſe; here the ſun fixes his horizon in every clime. This is by aſtrologers called the houſe of life.
II. Succedent houſe, or the ſignificator of wealth and riches.
III. Of brethren, kindred, and alliance.
IV, Of parents, poſſeſſions, and lands of inheritance.
V. Of mirth and jollity, the birth of children, &c.
VI. Or cadent, here is ſignified ſickneſs, and diſeaſe.
VII. Or weſt-angle, which is the angle of wedlock, law-ſuits and quarrels.
VIII. Succedent of the weſt-angle, and the ſignfiicator of death.
IX. Another cadent, and ſignifies religion and learning.
X. This ſhews dignity, honour and preferment.
XI. Here is the ſignification of friendſhip, amity and hope.
XII. Here is miſery and all its attendant conſequences

§ III. Of Births under the Twelve Signs.

Any perſon willing to know under which of the twelve ſigns he or ſhe was born, may quickly be reſolved by comparing his own nature and conſtitution with the following; for as theſe ſigns do govern every infant at his birth, ſo it impoſſible any ſhould eſcape.

He that is born under Aries, is of a nature hot and dry, of a loud voice, inclined to choler, and if a woman ſubject to barrenneſs, or at leaſt, will have but few children, and thoſe ſickly; and perhaps wanting in ſome of their members; very deſirous of command and loving to be above others: Such have alſo black eyebrows, thick ſhoulders, and are of a dark ſwarthy complexion, and are of a middle ſtature.

Thoſe born under Taurus are of a cold and dry conſtitution, inclined to melancholy, one that is ſickly, and love pleaſure, yet is very chaſte, honeſt and religious; ſeldo[m] angr[y]

angry, but once provoked, ſeldom reconciled, of ſhort ſtature, but well ſet; ſhort legs, big buttocks, a bull's neck, wide mouth, and black hair.

Perſons born under Gemini, are hot and moiſt, of fair and ſanguine complexion, and affable and courteous in their behaviour, endued with wiſdom and underſtanding, and accompliſhed with elegance of ſpeech, and a good delivery; having brown hair, briſk and quick eyes, a large breaſt, long arms, hands and legs, and a tall ſtrait, and a well ſet body.

Thoſe born under Cancer, which is a watery ſign, are cold and moiſt, and of a phlegmatic conſtitution, of a low ſtature, blackiſh hair, and a great belly. If it be a woman, it ſhews ſhe ſhall have many children.

Thoſe that are born under Leo, (which is hot and dry, and a ſign of the fiery triplici-y) are very choleric, of a ſhrill voice, and viciouſly inclined, much addicted to anger, and very ſubtile; if a woman, barren, of a generous and free temper, very valiant and couragious, of yellowiſh or flaxen hair, broad ſhouldered, great head and eyes, of a middle ſtature, but a luſty body.

Perſons born under Virgo, which is a ſign of the earthly triplicity, are cold and dry, of a melancholy conſtitution, but of a free countenance, very courteous of behaviour, and yet very ſelf-ended; the body ſomewhat ſpare. but of a good proportion; of a brown complexion, but black hair, and large eyes.

Thoſe born under Libra, which is a ſign of the airy triplicity, are hot and moiſt, and of a ſanguine complexion, fair, and of a good proportion; of homely viſage, well favoured, light brown hair, pleaſant and courteous, roſy cheeks, and amiable countenance, ſomewhat inclining to tallneſs and very ſlender. But if a woman, ſhe will have but few children.

Perſons born under Scorpio, which is the ſign of the watery triplicity, are by nature cold and moiſt, and conſequently phlegmatic, and of a ſickly conſtitution, yet very fruitful and withal vicious, fair of countenance, but of an angry diſpoſition, and many times crooked in their bodies as well as in their tempers; they are alſo of a ſad coloured hair, and of a ſerious and grave countenance, very much

much reſerved, but at the ſame time falſe and deceitful, the ſtature is commonly ſmall, but the body is pretty well ſet.

Thoſe that are born under Sagittary, which is a ſign of the fiery triplicity, are hot and dry, cholerick, tall of ſtature, hard-favoured, but fair; brown hair, which will ſhed betimes. If a woman ſhe will have but few children, and thoſe very weak, but ingenious and exceeding crafty.

Perſons born under Capricorn, which is a ſign of the earthly triplicity, are cold and dry, and of a melancholy conſtitution, and of a ſavage and cruel nature, and much inclined to leachery; the body deformed, of a ſwarthy complexion, ſhort of ſtature, dry and lean; the face alſo lean and thin, the colour pale and wan, and generally broad favoured.

Thoſe born under Aquarius, which is a ſign of the watery triplicity, are hot and moiſt, and of a ſanguine complexion, and of a ſweet and affable condition, with a countenance very amiable and lovely; of a free and pleaſant temper, and of a chaſte, honeſt and religious nature, of a fair viſage, middle ſtature, well ſhapen body and bright hair, virtuouſly inclined, and always conceited.

Thoſe born under Piſces, which is a ſign of the watery triplicity, are cold, moiſt, and phlegmatic, of a ſhort ſtature, often crooked and deformed, ill-compoſed both in body and mind, having a great face, pale and wan complexion, thick ſhouldered, ſhort necked and ſtooping.

§ IV. Of the Planets.

Now we proceed to the Planets, having explained the nature, uſe, and tendency of the Twelve Signs, and Twelve Houſes.

However it may not be improper to inform the reader, that theſe ſeven plauets paſs through the twelve houſes of the Zodiac, in more or leſs time, according to the largeneſs or ſmallneſs of their reſpective orbs, and as theſe planets paſs through the twelve ſigns, they are ſaid to be in ſuch and ſuch houſes, i. e. if the Sun is in Aries, he is in the firſt houſe, which he enters on the 10th day of March, at which time the ſpring, and moſt properly the year begins;

gins; when he has gone through Aries, he enters Taurus in April, and Gemini in May, then he proceeds through all the reſt. When any of the planets are in a ſign of their own nature, i. e. if a cold planet be in a cold ſign, or a hot planet in a hot ſign, then the nature of the planet is dignified; but if it is in one contrary to it's own nature, then is the planet deliberated and made weaker. Thus according to their poſition, do their effects operate on the human body. Now for the reader's further inſtruction, we ſhall give to him their characters, names and nature.

♄ Saturn, who is the oldeſt and higheſt, is by nature cold and dry, of a dull ſwarthy or fallow colour, much like lead. He is thirty years in making his revolution thro' the twelve ſigns.

♃ Jupiter, who is the next. He is by nature hot, moiſt, and temperate. His appearance is bright and ſhining, and he makes his revolution in twelve years.

♂ Mars, he is by nature hot and dry, and appeareth red and fiery, he maketh his revolution in twenty three months.

☉ The Sun, whoſe nature is hot, dry, and temperate, his appearance is too well known to need any explanation, he makes his revolution in one year, or three hundred ſixty five days, ſix hours, and twenty four minutes.

♀ Venus, whoſe nature is cold and moiſt, but ſhe is the moſt bright and ſplendant ſtar in all the firmament: ſhe moves exactly equal with the ſun, and maketh her revolution, at, and in the ſame time.

☿ Mercury, he is by nature cold and dry, but variable, his ſituation is very near the ſun, which is the cauſe he is ſo rarely ſeen, he makes his revolution with Venus and the Sun.

☾ The Moon, her nature is cold and moiſt, ſhe is the loweſt, no one needs be told her appearance, ſhe maketh her revolution in twenty ſeven days, and eight hours.

Theſe planets have a particular direction and government over the days of the week:

Thus

Thus the Sun rules or preſides over Sunday.
The Moon, —— over Monday.
Mars, —— over Tueſday.
Mercury. — over Wedneſday.
Jupiter, —— over Thurſday.
Venus, —— over Friday.
Saturn, —— over Saturday,

Now it may not be amiſs to add the names and characters of the five Aſpects.

§ V. Of the five Aſpects.

☌ Conjunction. That is when two planets are in one ſign or degree.

⚹ Sextile. That is when two planets are diſtant two ſigns ot ſixty degrees.

△ Trine. That is when two planets are diſtant three ſigns, or a hundred and twenty ſix degrees.

□ Quartile. That is when two planets are diſtant four ſigns, or ninety degrees.

☍ Oppoſition. That is when two planets are diſtant ſix ſigns, or a hundred and eighty degrees.

Beſides theſe, there are two oppoſite points on the Ecliptic, by ſome called Nodes, but more commonly Dragon's head ☊, and Dragon's tail ☋. The Earth is characterized ⊖; an Eclipſe thus ●.

§ VI. Of the power and influence the ſeven Planets have over a Man's Body.

The influence which theſe erratic ſtars have over our bodies is very neceſſary to be known, and conſulted on all occaſions.

Saturn governs the right ear, the bladder and the bones; and the diſeaſes he governs, are quartian agues, cancers, black choler, rheums, coughs, palſies, looſeneſs of the blood, &c.

Jupiter govsrns the lungs, ribs, liver, ſeeds, arteries, and left ear; and the diſeaſes incident to them are pleuriſies and apoplexies, and ſuch as proceed from too great a quantity of blood, or from wind in any part of the body.

Mars governs the gall, vein and the reins, and their diſtempers; which are fevers, yellow jaundice, madneſs, choler,

choler, carbuncles. Mars alſo governs the ſtones and privy members of men or women in part.

The Sun governs the eyes, heart, and right ſide, and the diſeaſes relating to them, ſuch as colds eſpecially in the ſtomach and liver, fluxes in the eyes, cramp, headach, &c.

Venus governs the liver, loins, matrix, pap, and throat; the diſeaſes whereof are, weakneſs in the body and members, catarrhs, French pox, &c.

Mercury governs the brain, thought, memory, ſpeech, and tongue, and alſo the diſtempers incident thereto, which are falling ſickneſs, madneſs, coughs, hoarſeneſs. ſtammering, phthiſick and rheums.

The Moon governs the left eye of a man, and the right eye of a woman; alſo the ſtomach, belly, and the left ſide; and the diſeaſes proper to them, are dropſies, palſies, rotten coughs, ſurfeits, worms in children, king's-evil, falling-ſickneſs, convulſion-fits, dimneſs of ſight, ſmall-pox, aud meaſles.

By them do our ſurgeons give phyſic. Before they apply any thing to the patient. they conſult the motion and poſition of the planet, whether it be fierce or cruel, as Mars; or friendly and benevolent as Jupiter. Alſo whether it be cold and moiſt, or hot and dry, and what is the predominant complexion, whether the ſanguine, choler, phlegm, or melancholy; as alſo what member of the body it governs, and what diſeaſe it governs, and what diſeaſe is under its power. Theſe things being diligently weighed and conſidered, furniſhes them to make a judgment of the true nature of the diſeaſe, whereby they apply the ſuitable and proper remedies that ſhall beſt conſiſt with, and moſt prevalent againſt the diſtemper; whereas the want of a due conſideration of this matter cauſes the phyſician oftentimes to adminiſter thoſe medicines which rather kill than cure, though thoſe very medicines may be good againſt the ſame diſeaſe to a patient under other circumſtances, and falling ſick under a different poſition of the ſigns and planets.

§ VII. Concerning the Sun's revolution thro' the twelve ſigns with an aſtrological judgment on the effect he has

has on every perſon according to the ſign he is in, when they were born.

The ſeven planets already deſcribed in Section VI. are not all inveſted with an equal power, the Sun and Moon are the principal, and have therefore the greateſt influence over our bodies. They are the two great luminaries of the world. Their very appearance ſhews their diſtinguiſhed dignity, the Sun is greater than the Moon, and his influence is more in any of the Twelve Houſes

I therefore here, (becauſe I affect brevity) give the Reader an aſtrologic judgment of the Sun's power and influence, being in any of the twelve houſes; after I have firſt acquainted my Reader what a houſe is, and ſignifies in aſtrology.

A Houſe is a certain ſpace in the firmament, which is parted and ſeparated by ſeveral degrees, by which the planets have their motion metaphorically called houſes, for as in a houſe there be many manſions, ſo every planet has a peculiar or proper place in the firmament, in which it moves, and in which it is reſident. Containing thirty degrees, by which one houſe is differenced from another, and theſe are thus placed by aſtrologers.

The Sun being in Aries, makes a perſon born under it of a froward and peeviſh diſpoſition, quickly angry, but as ſoon pleaſed, given to ſtudy, and very eloquent, but proud, lying and luxurious, promiſing all things, but performing nothing; not beloved among his kindred, and obnoxious to danger from his enemies, he ſhall be in danger of receiving harm from four footed beaſts, or being thrown from a horſe and the like; ſo that he ought to avoid all hawking, hunting, and other exerciſe to be performed on horſeback, which are like to be fatal to him, but in other things he may be more fortunate. If the perſon born be a female, though ſhe may be fair and fruitful in children, yet ſhe will be given to lying, and of ſo bad a temper and diſpoſition, that her huſband will live but uneaſily with her. Note this alſo, that thoſe born in the day time, the Sun being in Aries, will be fortunate and happy, but thoſe that are born in the night will be unfortunate and come to diſgrace.

The Sun being in Taurus, makes the native bold and fortunate in attempting hard and difficult affairs: it ſhews him alſo victorious over his enemies and a great traveller, but baniſhed from his native country. It alſo ſhews him ſervile, familiar and angry, but in his old age only; for in his youth he ſhall obtain riches by marriage, which ſhall make him better honoured. But when age comes it brings ſickneſs with it, and that makes men peeviſh. It makes females wanton, yet painful and obedient, but full of tittle tattle: It alſo ſhews them inclined to whoredom, which will wear off by degrees, ſhe ſhall have many huſbands and divers children.

The Sun being in Gemini, denotes a fair child, alſo one that is wiſe, liberal and merciful, alſo a boaſter and one that runs up and down without any regard to his buſineſs, whereby he ſhall obtain but little riches of his own, but ſhall be of that fidelity and truth, that he ſhall have the command of the public treaſure. It alſo denotes one to be of a complaiſant behaviour, a good underſtanding, and acceptable to thoſe with whom he ſhall have to do. It ſhews him alſo to be well verſed in the mathematical ſcience and arithmetic; and that he ſhall be in great danger about three and twenty years of age, either to be hurt by fire, or bitten by a mad dog.

The Sun being in Cancer, ſhews the perſon to be of a good wit, humility and wiſdom, but one inclined to pleaſure, and the love of women. It alſo ſhews one attempting many things, and eſpecially on the ſeas, and thereby often in danger, and vexed with many incommodities, and with much poverty and miſery, and that though he may get much, yet he may be never the richer; he ſhall dig for treaſure, and ſhall find that which he looked not for. But if it be a maid, ſhe ſhall be witty, ſhame faced, evil, wiſe, diligent, nimble and beautiful, ſoon pleaſed, yet deceitful and crafty, ſaying one thing and doing another, ſubject to many dangers by water, falling, by child-bearing and cholic; and after the age of twenty ſix, whether the native be male or female it promiſeth good ſucceſs. It denotes alſo a perſon to be painful, faithful, acquainted with great men, and fortunate in husbandry.

The

The Sun being in Leo denotes a man proud and arrogant, bold and ſtout, a mocker, a ſcorner, unmerciful, cruel, and hard to be intreated, beſet with many enemies, and ſubject to many miſeries; alſo a captain or other commander, looking for promotion from great men, unfortunate in children, and meeting with many afflictions by their means, putting himſelf into many dangers; he ſhall be alſo in danger by fire, ſword, and violence of beaſts, by whom he ſhall be in danger of death? but with prudence may eſcape all threatened dangers. But if the native be of the female ſex, ſhe ſhall be bold, have great and large breaſts, and ſlender legs, which are tokens of ſtoutneſs and boldneſs, anger, ſlanders and babbling, tho' the ſoftneſs natural to women do alleviate the exceſs thereof. She ought however to be eſpecially careful of hot waters and fire, by which ſhe will be in great danger, ſhe ſhall alſo be much inclined to the ſickneſs, or gnawing of the ſtomach. But after the age of one and twenty years, ſhe ſhall be fortunate to riches, which ſhe ſhall obtain by the help of great men, and the uſe of other men's goods; alſo by houſekeeping, beauty and love.

The Sun being in Virgo, makes men fortunate and ſucceſsful in houſehold affairs, wiſe and faithful, ſtout and ambitious; his wife ſhall die ſuddenly in his abſence; he ſhall have many things ſtolen from him, but ſhall be revenged on his enemies; he ſhall be ſo much given to talk, that he cannot keep his own ſecrets. He ſhall have a fair face, be of a genteel behaviour, a lover of women, and delightful to be in the courts of princes and noblemen. It alſo denotes him to be wiſe, juſt and honourable, a patron and defender of his friends, alſo religious and temperate, of a comely perſonage and well featured. If the native be a maiden ſhe will be witty, honeſt and modeſt, of a willing mind, diligent and circumſpect; and ſhall be married about the age of fifteen years. But whether male or female, they ſhall be liable to meet with many afflictions.

The Sun being in Libra, denotes the perſon to be fortunate in all maritime affairs, and that he gains by trading in ſpices and precious ſtones. It alſo ſhews a comely body and a valuable pleaſant tongue, a good fame, and one curious to underſtand ſecrets, but not very careful to perform

what he promiſes, how much ſoever he may pretend to it. It ſhews alſo that he ſhall have ſeveral wives, and that he ſhall quickly bury the firſt. He may alſo be a gainer by dead men, who will leave him large legacies. He ſhall be a lover of women, and entertain unlawful familiarities with them. He ſhall be alſo a good interpreter of dreams, whether he be born by day or night. If the native be of the female ſex, ſhe ſhall be free and debonair, and of a jocund humour, taking much delight in herbs, loving the fields and wandering into ſtrange places. About twenty-three years of age ſhe ſhall have a husband, and be happily married for her beauty, pleaſantneſs of converſation, and good behaviour ſhall much promote her. Likewiſe the children of Libra are ſuch as are ſtudious and lovers of learning; but without ſpecial care be taken they may receive prejudice by fire or ſcalding water.

The Sun being in Scorpio increaſes the natives inheritance and gives them boldneſs and ſtoutneſs, inclining them likewiſe to flattery, by which means thoſe they deal with are often deceived; and when they expect bread, may meet with a Scorpion. It likewiſe denotes a perſon full of mirth, given to jeſting and eaſy of belief, at the ſame time a conqueror of his enemies. It makes a woman to be full of craft and wit, and yet her husband ſhall deceive her. She ſhall likewiſe be ſubject to the pain and ſpleen, and have ſome extraordinary mark, either in the head, ſhoulder, or brawn of the arm. It makes both ſexes bold and raſh, given to thieving and to ſearch out hidden things; alſo it makes them wanton fornicators and full of evil thoughts, and given to too much talking.

The Sun being in Sagittary, gives fortune and boldneſs to take in hand an enterprize, inclining a perſon to travel, and take voyages at ſea and journies by land; and not without conſiderable advantages; it alſo gives acceſs into the courts of princes, where the native ſhall be advanc'd to ſome honourable poſt. It alſo ſhews a perſon given to riding, hunting, hawking, leaping, fighting, and ſuch manly exerciſes, at which he always comes off with honor, by which means he is envied and has many enemies, whom yet he ſhall vanquiſh and overcome. It always ſhews he ſhall poſſeſs the inheritance of his father, and that he ſhall be

be juſt, ingenious, faithful, hearty, a ſure friend and a generous enemy. If the native be a woman it likewiſe betokens the ſame; ſhe ſhall be induſtrious, of an excellent temper; ſhe ſhall be envied by her enemies, but ſhall overcome them; ſhe ſhall be married about ſeventeen and have many children.

The Sun being in Capricorn, ſhews the perſon ſhall meet with many afflictions and adverſities, which he ſhall ſuſtain with many reſolutions; yet it always ſhews him angry and fretful, and one that keeps bad company. It alſo makes him merry and chearful; yet he may fall in love to that degree, that he may be ready to die for his miſtreſs; but if the nativity be by night he ſhall be unconſtant; it alſo ſhews in age he ſhall grow covetous. He ſhall ſtill thrive in navigation, eſpecially in the trade towards the Eaſt, for from thence his fortune ſhall ariſe. If the native be a woman ſhe will be modeſt and baſhful, of a fearful diſpoſition and very much addicted to travel.

The Sun being in Aquarius maketh the nativity of a friendly diſpoſition, fearful of waters and in danger of receiving prejudice thereby; he ſhall be ſubject to ſickneſs and quartidian agues, until about the fifteenth year of his age, after which he ſhall be more fortunate, for by travelling through divers countries he ſhall gather riches, which with a liberal hand he will diſtribute; he ſhall meet with ſundry loſſes and afflictions eſpecially by means of his wife and other women; and ſhall live for a long time without the enjoyment of her. But ſhe being dead his affairs will be more fortunate. If the native be a woman ſhe ſhall be comely of body and of a faithful and conſtant mind; ſhe ſhall be enriched with other men's goods, but her children ſhall be a great affliction to her and ſhe ſhall receive much damage by them. She ſhall not attain to any great fortune until the two and twentieth year of her age, and then ſhe ſhall arrive to a competent eſtate.

The Sun being in Piſces, denotes a man to be quick, of a valuable and ready tongue, bold and conceited, but fortunate in finding out hidden treaſure; for this is peculiar to thoſe who are born when the Sun is in Piſces, that they ſhall find ſomething unlooked for, and ſhall be alſo enriched with other men's goods; it alſo ſhews them to be merry and jocoſe, of a good diſpoſition and loving the company of good men;

they

they seldom live very long, but if they reach to thirty-five years they may live to a good old age. They shall never be rich, except in their own opinions, always full of uneasy thoughts, and are in danger of being brought into captivity by means of women; they have commonly some mark in the elbow or foot, and their fortune will come from the mouth. If the native be a woman she will be bold, contumultious, notorious scold and something worse, for she will forsake her own husband and cleave to an adulterer.

Thus have I given you an account of the influences of the Sun being in any of the celestial signs, by whom any person may know in what sign the Sun was at the time of the birth.

§ VIII. Prognostications concerning the day of the week on which Christmas-day should happen to fall.

Sunday. If the nativity of our Lord shall fall on a Sunday, then shall the winter be moderate, the spring seasonable, the fruits of the earth flourish, and peace shall grow up and encrease on the earth. He that is born on that day shall be fortunate, and shall thrive in all that he undertakes, but let him beware of letting blood on that day.

Monday. If it falls on a Monday, winter will be dry and the summer moist, and the air shall be rainy and tempestuous, and the fruits of the earth shall suffer thereby. He that is born on that day shall be of a strong constitution; and whoever attempts an unlawful thing on that day shall be found out, and brought to punishment.

Tuesday. If it falls on a Tuesday, the winter shall be mild and the spring seasonable; the summer will be hot, mixed with pleasant showers, and the fruits shall abound exceedingly. He that is born on that day shall live long, and enjoy plenty all his days; whatever work shall he begin on that day throughout the year shall prosper, and he that falls sick on that day shall surely recover.

Wednesday. If it falls on a Wednesday, the winter will be very cold and the summer extreme hot. Corn will be but indifferent and fruit not over plenty. Many will desire to travel, who shall never return again. He that is born on this

this day ſhall be but ſhort liv'd, and of a ſickly conſtitution; but to begin a work on Wedneſday that ſhall be good.

Thurſday. If it falls on a Thurſday the year ſhall be in general proſperous, the winter ſhall be mild, the ſpring moderate, and the ſummer fruitful. Truth and juſtice ſhall flouriſh in the world, and tyranny and oppreſſion ſhall be brought down and diſperſed; and he that is born on this day ſhall come to honour'd marriage, ſhall be fortunate and happy, and to begin any work on Thurſday throughout the year ſhall be proſperous.

Friday. If it falls on a Firday, the winter ſhall be full of ſtorms and high winds, and in the ſummer the air diſturbed by thunder and lightening; there ſhall be plenty of fruit and corn, but ſheep and beef ſhall ſuffer greatly. He that is born on this day ſhall be ſtrong and lufty, and much given to women; and he that begins any work on this day ſhall meet with tollerable ſucceſs.

Saturday. If it ſhould fall on a Saturday, look for a dark and cloudy winter, thick, foggy and unwholeſome; the ſpring tempeſtuous, and the ſummer very wet and moiſt. Fruit ſhall be ſcarce and corn dear, and ſickneſs and death of many is much to be feared. He that is born on this day ſhall be poor and in diſgrace, though at laſt he ſhall get riches and overcome it. If a man fall ſick on this day he ſeldom recovereth; and he that begins work on a Saturday this year may repent before he has done.

§ IX. Prognoſtications concerning New-Years Day.

Sunday. The winter following will be pleaſant, the ſummer ſeaſonable; there ſhall be plenty of corn, though the weather in harveſt will prove but indifferent. Fruit ſhall very much abound, and there will be a very good ſeed time following; the harveſt, flocks of ſheep, and great cattle ſhall increaſe and proſper, but there ſhall be robberies in many places, and in all probability, war before the end of the year. Alſo it denotes the death of Biſhops and Kings, diſſention and diſcord among the lower claſs of men, but this will not be of long continuance.

Monday. If it falls on a Monday, expect a hard and cold winter, and a wet ſummer, and as a conſequence of that, many

many diſeaſes; the fruits of the earth very indifferent; which will produce great ſcarcity in ſome places. Alſo denotes the downfall of the gentry, and many marriages among the common people.

Tueſday. If on Tueſday the winter ſhall be wet and the ſummer very dry, hay will be ſcarce, but corn indifferently plenty. Many factions and diviſions amongſt thoſe that ſit at the helm, and a great mortality both of men and beaſts.

Wedneſday. If on Wedneſday it denotes the firſt part of the winter very hard and ſevere, but the laſt part very mild and gentle, a ſeaſonable ſpring and plenty of fruit; but great ſickneſs and many diſtempers about autumn; many fables, with falſe news ſhall be ſpread abroad, and much diſcontent among the common people.

Thurſday. If on Thurſday you may look for a hard winter, but a ſeaſonable and moderate ſpring, and a great increaſe of the fruits of the earth; ſheep and great cattle ſhall alſo proſper much, but towards autumn expect to hear of war and bloodſhed abroad, and troubles at home, occaſioned by conteſts and diviſions among the clergy.

Friday. If on Friday look for an extreme hard winter, a late ſpring and a dry ſummer; corn very dear, and fruit very dear, very high winds, occaſioning ſhipwrecks, cattle will die generally; women will have very hard labours, and the men become looſe and licentious, thunder and lightening will be very frequent and do much miſchief.

Saturday. If on Saturday the winter ſhall be moderate, the ſpring windy, but the ſummer ſhall be both ſeaſonable and fruitful; corn ſhall be cheap and fruit plentiful, the nobility ſhall flouriſh, and the commons be induſtrious, but ancient people ſhall generally die, and malignant fevers and tertian agues ſhall be very brief.

§ X. A brief Prognoſtication concerning Children born on any day of the week.

The child born on Sunday ſhall be of long life and obtain riches.

On Monday. Weak and of an effeminate temper, which ſeldom brings a man to honour.

On

On Tueſday. Worſe, though he may with extraordinary vigilance conquer the inordinate deſires to which he will be ſubject, ſtill he will be in danger of dying by violence if he has not great penetration.

On Wedneſday. Shall be given to the ſtudy of learning and ſhall profit thereby.

On Thurſday. He ſhall arrive to great honour and dignity.

On Friday. He ſhall be of a ſtrong conſtitution, yet perhaps leacherous.

On Saturday. This is another bad day, but notwithſtanding the child may come to good, though it be ſeldom; but moſt children born on this day, are of a heavy, dull, and dogged diſpoſition.

§ XI. Of the Birth of Children, with reſpect to the Age of the Moon.

To be born the firſt day of the new moon is very fortunate: for to ſuch all things ſhall ſucceed well; their ſleep will be ſweet and their dreams pleaſant; they ſhall have long life and increaſe in riches.

A child born the ſecond day of the new moon ſhall grow apace, but will be much inclined to luſt, whether it be male or female. This day is alſo proper to go on meſſages, to trade by land, or to ſail on the ſea; as alſo to put ſeed into the ground that it may thrive. On this day alſo thy dreams ſhall quickly come to paſs whether they be good or bad. It is alſo good on this day to open a vein if there be occaſion.

A child born on the third day of the moon ſhall die quickly, or at leaſt be ſhort liv'd; on this day to begin any work of moment is very unfortunate; for it ſeldom comes to a good concluſion. If theft be committed on this day it will ſoon be diſcovered. And on this day a man that falls ſick will hardly recover.

On the fourth day of the moon, the child that is born ſhall proſper in the world and be of good repute. On this day it is good to begin any enterpriſe, provided it be done with good advice, and with dependance upon heaven for a bleſſing. A man that falls ſick this day ſhall either recover or die in a little time. They that will, may on this day uſe phlebotomy.

The fifth day of the moon is unfortunate, and the child that is born therein ſhall die in its infancy. On this day let no man do any thing of moment for it will have no ſucceſs. He that is in danger, and thinks to eſcape this day ſhall certainly be taken; he had better therefore lie ſtill as he is. If good council be given thee to day, take it, but execute it tomorrow. He that falls ſick and takes his bed this day has reaſon to fear he may never riſe out of it again, yet this day you may let blood with good ſucceſs.

The ſixth day of the moon the child that is born ſhall be of long life but very ſickly To ſend children to ſchool this day is very fortunate, and denotes they ſhall increaſe in learning. Hunting on this day will alſo be ſucceſsful; but if a man fall ſick he will hardly recover.

On the ſeventh day the child that is born may live many years; but he that falls ſick will never recover. On this day it is good to ſhave the head, to tame the wild beaſts and buy hogs; for he that does ſo ſhall gain much by them. If he that has been long ſick takes phyſic this day he is like to recover.

On the eighth day a child born ſhall be in danger of dying young, but if he out lives his firſt ſickneſs he ſhall live long, and arrive at a great eſtate. Whatever buſineſs a man undertakes on this day ſhall proſper; but it is eſpecially good to buy cattle and to begin buildings. And he that dreams a dream ſhall quickly have it come to paſs. He that falls ſick on this day ſhall recover, and a thing that is loſt ſhall be found.

On the ninth day the child that ſhall be born ſhall be very fortunate, enjoying long life and arriving to great riches. This alſo is a fortunate day for buſineſs, for what thou undertakeſt this day ſhall come to a good iſſue; he that is purſued ſhall eſcape, and he that groans under the burden of oppreſſion ſhall be opportunely relieved. But have a care you let not blood this day for it is dangerous.

On the tenth day the child that is born ſhall be a great traveller, paſs through many kingdoms and nation, and at laſt die at home in his old age. Do nothing on this day but what thou wouldſt have known, for all ſecret things ſhall be brought to light. She that falls into labour this day ſhall be delivered without danger; but he that being ſick takes his

bed

bed this day ſhall lie by it a long time. Blood letting may be uſed this day with good ſucceſs.

On the eleventh day of the moon, the child that is born ſhall be of a good conſtitution and be mightily devoted to religion, ſhall be long liv'd and of a lovely countenance, and ſhall have ſome particular mole on his forehead; but if it be a female ſhe ſhall be endowed with wi dom and learning. On this day it is good to begin a journey, for it ſhall be proſperous, and alſo to marry: for the married couple ſhall be happy all their lives, and bleſſed with many children. It is likewiſe good for ſhepherds to change their ſhee fold.

The twelfth day of the moon's age, in alluſion to the twelfth houſe of the Zodiac, betokens nothing but ſorrow and woe; and the child born on this day ſhall be given to wrathfulneſs, and ſubject to many afflictions. He that falls ſick on this day, his ſickneſs, after a long time languiſhing ſhall end in death; if there be occaſion to let blood this day let it be towards the evening and then it may do no harm.

On the thirteenth day, the child that is born ſhall be of a ſhort life, and ſubject to much miſery while it lives, by reaſon of peeviſh croisneſs, ſo that it can never be pleaſed. To plant vines or gather grapes, and to eat the fruits is very good. He that on thi, day is ſent to priſon ſhall be quickly ſet at liberty; and whatever has been loſt on this day ſhall quickly be found. To wed a wife on this day is good, for ſhe ſhall be both loving and obedient to her huſband.

On the fourteenth day the child that is then born ſhall be an enemy to his country, and ſeek the deſtruction of his prince, which ſhall bring him to his deſerved end. On this day if you aſk a kindneſs, either of a friend or an enemy, it ſhall be granted thee. Give to a ſick man phyſic and it ſhall reſtore him to his former health.

On the fifteenth day the child that is born ſhall quickly die. On this day begin to work it is fortunate; yet he that falls ſick on this day may recover, but it will be after long ſickneſs; that which was loſt yeſterday, will be found again this day.

On the ſixteenth day the child born ſhall be of ill manners and very unfortunate, inſ much, that though he may live long yet his life will be a burthen to him. Yet this is a good day for buying, ſelling, and merchandizing, and alſo to deal in great cattle; but is is not good to dream in, for dreams

on this day are commonly hurtful, and ſuch as come to paſs a long time after. If a man be ſick, and on this day change his habitation he may recover and do well again.

On the ſeventeenth day the child that ſhall be born will be fooliſh to that degree, that it ſhall be almoſt a natural, and thereby become a great affliction to its parents. To go on meſſages this day is unfortunate, yet to contract matrimony, to compound phyſical preparations, and to take phyſic is very good, but by no means let blood.

On the eighteenth day the child that ſhall be born, if a male, will be valiant, courageous, and eloquent; and if a female, chaſte, induſtrious, and painful, and ſhall come to honour in her old age. It is good this day to begin buildings: and to put our our children, in order to be brought up in learning. Have a care of being let blood this day for it is very dangerous.

On the nineteenth day the child then born, if a male ſhall be renown'd for wiſdom and virtue, and thereby arrive to great honour, but if a female ſhe will be of a weak and ſickly conſtitution, yet ſhe will live to be married. This day they may bleed that have occaſion.

On the twentieth day the child that ſhall be born ſhall be ſtubborn, quarrelſome, and a great fighter, yet he ſhall arrive to riches and great ſtore of money. This is a good day to purchaſe ſervants on, or to begin any matter of buſineſs.

On the one and twentieth day the child that is born ſhall be unhappy; for though he ſhall be witty and ingenious, yet he ſhall be addicted to ſtealing, which may bring him to the gallows; or if he eſcapes that, yet he will be ſtirring up plots and rebellions againſt the government, which in the end will be fatal to him. He that is minded to keep his money, ought on this day to abſtain from gaming, or elſe he may happen to loſe it all. Abſtain from bleeding this day at your peril.

On the twenty ſecond day the child born ſhall be fortunate, and purchaſe a good eſtate; he ſhall alſo be of a chearful countenance, comely and religious, and ſhall be well belov'd. Avoid giving of any meſſage this day, for it will not be fortunate. It is good this day to remove bees from one place to another, in order to their increaſe. Blood letting on this day may be profitable.

On

On the three and twentieth day the child born ſhall be of an ungovernable temper, and ſhall give himſelf up to wandering abroad in the world, and ſeeking of his fortune in foreign parts, and in the end ſhall be miſerable. This is a good day to wed a wife, for he that meets with ſuch a one ought to marry her while he can have her. It is alſo a general proſperous day to all that begin buſineſs thereon.

On the twenty fourth day the child born then ſhall be a prodigy in the world, and make all men admire at his ſurpriſing and wonderful actions, which ſhall exceed thoſe of the ordinary ſort of men.

On the five and twentieth day, the child then born ſhall be wicked, he ſhall encounter with many dangers, and at laſt will periſh by them. This is an unfortunate day, and threatens dangers and diſappointments to thoſe that begin any enterprize of moment thereon. Men that fall ſick on that day ſeldom recover.

On the ſix and twentieth day, that child that ſhall be then born ſhall be very beautiful and amiable, but yet of an indifferent ſtate in the world if it be a male; but if it be a female, a rich man marries her for her beauty. He that on this day falls ſick of the dropſy ſhall hardly recover. Let thoſe that travel on this day, beware of meeting with thoſe they do not care for, and they may eaſe them of their burthen.

The twenty ſeventh day, the child that ſhall be born ſhall be of that ſweet and affable temper and diſpoſition, that it will contract the love of every one with whom it ſhall converſe, and yet, if a male, ſhall never riſe to any great height in the world; but if a maiden, the ſweetneſs of her diſpoſition may advance her, for ſuch a love is to be eſteem'd above riches. If a man fall ſick on this day, tho' he may endure miſery, yet he he ſhall at laſt recover.

On the twenty eighth day the child that is born ſhall be the delight of his parents, but yet ſubject to much ſickneſs and many diſtempers, which ſhall take it away before it arrives to a perfect age.

On the twenty ninth day, the child that ſhall be born ſhall be fortunate and happy, bleſſed with long life, and attain to an eminent degree of holineſs, wiſdom, and virtue. To marry a good wife is great fortune, and ſuch

ſhall

ſhall be his that ſhall marry on this day. Fiſhing and hunting are both good recreations, and on this day will prove ſucceſsful.

On the thirtieth day, the child that ſhall be born will be fortunate and happy, and well ſkilled in arts and ſciences.

Theſe, and divers other the like things happen to mankind, according to the different age and courſe of the moon, which has a mighty influence upon all human bodies

And as the moon, ſo all the reſt of the ſigns and planets have their various and reſpective influences upon ſublunary bodies, according to which man is govern'd, and his nature inclined this way, or that way, according to the nature of ſign or planet ruling him; though all in ſubordination to the will of the ſupreme Creator; which occaſioned that memorable ſaying, "Regunt Aſtrea Homines, ſed Regis Aſtrea Deus:" that is, The ſtars rule men, but God rules the ſtars.

I will therefore, for the advantage and benefit of my reader, treat a little more diſtinctly of the powers and influences of the cœleſtial bodies, as they are laid down by ancient and modern aſtrologers, who have written upon that ſubject more largely.

§ XII. Of the evil and perilous days in every month of the yera.

There are certain days in the year which concerns all perſons to know, becauſe they are ſo perilous and dangerous; for on theſe days, if a man or woman ſhould be let blood, they ſhall die within twenty one days following; for whoſoever falleth ſick on any of theſe days ſhall certainly die; and whoſo beginneth a journey on any of theſe days, he ſhall be in danger of death before he return. Alſo he that marrieth a wife on any of theſe days, they ſhall either be quickly parted, or elſe live together with ſome ſorrow and diſcontent. And laſtly, whoſoever on any of theſe days beginning any great buſineſs it will never proſper nor come to the deſired perfection.

Now ſince theſe days are ſo unfortunate, it highly concerns every one both to know and take notice of them; which,

which, that the reader may do, I have here ſet down in the following order.

In January are eight days, that is to ſay, the 1ſt, 2d, 4th, 5th, 10th, 15th, 17th, and 19th.
In February are three days, that is, the 8th, 17th, and 19th.
In March are three days, that is, 15th, 16th and 21ſt.
In April are two days, the 15th, and 21ſt.
In May are three days, the 15th, 17th and 20th.
In June are two days, the 4th, and 7th.
In July are two days, the 15th, and 20th.
In Auguſt are two days, the 20th and 25th.
In September are two days, the 6th, and 7th.
In October is one day, the 6th.
In November are two days, the 5th, and 19th.
In December are three days, the 6th, 7th, and 11th. And others ſay, the 15th, and 19th.

But beſides theſe, there are alſo the Canicular dog-days, which are thoſe of the greater danger and peril; they begin the 19th day of July, and end the 27th of Auguſt, during which time it is very dangerous to fall ſick, take phyſic, or to be let blood, but if neceſſity call for it, it is beſt to be done before the midſt of the day.

§ XIII. Of the planetary days and hours, and how to know under what planet a man is born.

The planetary hours, are thoſe hours in which each planet reigns, and has the chief dominion, of which the antients gave the following account.

Saturn is lord on Saturday; Jupiter is lord on Thurſday; Mars is lord on Tueſday; Sol is lord on Sunday; Mercury on Wedneſday; Venus on Friday; and Luna on Monday.

On Saturday the firſt hour after midnight Saturn reigns, the ſecond Jupiter, the third Mars, the fourth Sol, the fifth Venus, the ſixth Mercury, and the ſeventh Luna; and then again Saturn the Eighth, Jupiter the ninth, Mars the tenth, Sol the eleventh, Venus the twelfth, Mercury the thirteenth, Luna the fourteenth; and then the third time,

Saturn the fifteenth, Jupiter the ſixteenth, Mars the ſeventeenth, Sol the eighteenth, Venus the nineteenth, Mercury the twentieth, and Luna the one and twentieth hour; Saturn the two and twentieth, Jupiter the three and twentieth, and Mars the four and twentieth. And then Sol beginneth the firſt hour after midnight on Sunday, Venus the ſecond, Mercury the third, and alſo the twenty fourth, which is the hour of Mercury; and then Luna begins the firſt hour after midnight on Monday, Saturn the ſecond, Jupiter the third, and ſo to the twenty fourth, which is the hour of Jupiter; and then Mars begins the firſt hour after midnight on Tueſday, and Sol the ſecond, and ſo forward hour by hour, and planet by planet according to their order, by which every planet reigns the firſt hour of his own day; and ſo likewiſe the eighth, the fifteenth, and the twenty ſecond. As for inſtance, Saturn reigns the firſt hour, the eighth, the fifteenth, and the twenty ſecond on Saturday; Sol the ſame hours on Sunday, Luna the ſame on Monday, Mars the ſame on Tueſday, Mercury the ſame on Wedneſday, Jupiter the ſame on Thurſday, and ſo Venus on Friday; which for the readier and eaſier finding out, I have thus ſet down.

A Table

A Table of the Planetary Hours for every Day in the Week.

Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
☉ 1 8 15 22	5 12 19	2 9 16 23	6 13 20	3 10 17 24	7 14 21	4 11 18
♀ 2 9 16 23	6 13 20	3 10 17 24	7 14 21	4 11 18	1 8 15 22	5 12 19
☿ 3 10 17 24	7 14 21	4 11 18	1 8 15 22	5 12 19	2 9 16 23	6 13 20
☽ 4 11 18	1 8 15 22	5 12 19	2 9 16 23	6 13 20	3 10 17 24	7 14 21
♄ 5 12 19	2 9 16 23	6 13 20	3 10 17 24	7 14 21	4 11 18	1 8 15 22
♃ 6 13 20	3 10 17 24	7 14 21	4 11 18	1 8 15 22	5 12 19	2 9 16 23
♂ 7 14 21	4 11 18	1 8 15 22	5 12 19	2 9 16 23	6 13 20	3 10 17 24

This table is so easy, it needs little explanation. Its use is to find what planet rules any hour of the day, and every day in the week. As for example. I desire to know what planet rules on Wednesday at eight o'clock at night; under Wednesday I look for 20, which answers to eight o'clock at night; for the natural day consisting of 24 hours, begins after midnight, so that from 12 at noon, you begin to reckon 13, 14, 15. &c. you nd that the 20th hour from midnight answers to eight o'clock at night, over against which you will find ☉, which shews that to be the hour of the Sun. And if you would know what planet rules at seven in the morning that day, you will find against ♀ 7, which shews you that Venus rules that hour; and so of any other hour in the day.

But I ſhall now come to ſpeak of the ſignifications of the planetary hour of each planet, and what it portends to thoſe that are born in them.

The hour of Saturn is ſtrong, is good to do all things that requires ſtrength; ſuch as fighting or bearing of burdens, and the like; but for thoſe things it is very evil. He that is born in the hour of Saturn, is ſlow, dull, and melancholy, of a dogged temper and diſpoſition, black and ſwarthy of complexion, being quarrelſome, wrathful, and very malicious.

The hour of Jupiter is in all things good and denotes peace, love and concord; he that is born in the hour of Jupiter, is of a ruddy and ſandy complexion, fair hair, well proportioned body, and of a lovely countenance, his face rather broad than long, well ſpoken and courteous, and of a very affable carriage, ſober, juſt and religious.

The hour of Mars is evil, and denotes the perſon born in it to be of a cholerick conſtitution, and of a robuſt ſtrong body, ſoon angry, and hard to be reconciled, his face red, and his eyes ſparkling and fiery, much addicted to fighting, and ready to quarrel with every man he meets, which often times brings him to an untimely end.

The hour of the Sun ſignifies great ſtrength, very fortunate for kings and princes. He that is born in this hour hath ſharp eyes, brown hair, and a round face, denotes one that is a great projector, aims at high things, but is often diſappointed, and ſeldom brings his deſigns to paſs.

The hour of Venus is very propitious and fortunate, but it is better by night than day, eſpecially mid-day, for then the ſun covers it. He that is born in this hour hath fair hair, ſoft eyes, a little forehead, and round beard, very complaiſant in his carriage and mighty amorous, and a great admirer of women, much addicted to ſinging and gaming, and ſpends his money in courting and treating the female ſex.

The hour of Mercury is very good, but chiefly from the beginning to the middle. He that is born in this hour, his ſtature inclining to tallneſs, a ſharp long face, long eyes, and a long noſe, his forehead narrow, long beard and thin hair, long arms and long fingers, of a good diſpoſition and an obliging temper, much given to reading, and very deſirous

of

of knowledge, delighting to be among books; very eloquent in his ſpeech, and yet addicted to lying; and if he be poor he is commonly light fingered.

The houſe of the Moon is both good and evil, according to the day. For from the 4th to the 17th it is good to thoſe that are born under it; but from the 17th to the 20th, it is counted unfortunate to be born under it, and from the 20th to the 27th very unhappy. He that is born in the hour of the Moon (eſpecially upon her own day) ſhall be pale faced, of a thin meager viſage, with hollow eyes and of a middle ſtature, he appears very courteous and obliging, but is very cralty and deceitful, ſetting about many things, but ſo inconſtant and variable in his humour, that he is preſently off of them again, and ſetting about ſomething elſe, inſomuch that what he cries up one hour, he ſhall as much cry down the next; he is alſo very malicious, and will never forget an affront once offered him, his conſtitution phlegmatick.

Thus have I given the reader the judgment of the ancients upon the planetary hours, and what they portend to thoſe that are born under them, by which a perſon comparing himſelf with what is here ſet down, may eaſily know under what planet he was born.

§ XV. An explanation of the circle of the ſphere, and ſome other terms in aſtronomy, for the eaſier underſtanding of this book, and farther information of the reader.

The Equinoctial Circle, Equator, or Equinox, is a great circle or line equally diſtant from the two poles of the world, dividing the ſphere in the midſt.

Zodiac, is a broad oblique circle croſſing the equinoctial in two oppoſite places, viz. In the beginning of Aries, and the beginning of Libra, ſo that one half declining towards the ſouth; and in this circle is comprehended the twelve conſtellations or ſigns, every ſign containing thirty degrees in length, and twelve in breadth. Note, alſo, that the firſt are northern ſigns, and the ſix laſt are ſouthern ſigns.

The Ecliptic Line, is a line imagined to go along the midſt of the Zodiac as a girdle, out of which the ſun never goes; but the moon and other planets are ſometimes on

one ſide and ſometimes on the other ſide, which is called their latitudes, only the fixed ſtars alter not their latitudes, whether great or ſmall, but the longitude of a ſtar, is the arch or part of the Ecliptic in degrees, between the beginning of Aries, and the circle which paſſeth thro' the body of the ſtar; where note, that all circles of the ſphere or heavens, whether they are large or ſmall, have three hundred and ſixty degrees allowed to each of them.

Colures are ſaid to be two great moveable circles croſſing each other at the poles of the world, one cutting the equinox at the beginning of Aries, and at the beginning of Cancer, and at the beginning of Capricorn: and ſo dividing the globe into four equal parts.

Horizon is a great circle which divideth the upper hemiſphere, that is the upper hall of the world from the lower, we being always ſuppoſed to be in the midſt.

Meridian is a great circle paſſing through the pole of the world, and the poles of the horizon, called the Zenith and the Nardi, (which are two points, one directly over our heads, the other directly under our feet) on which the ſun is always juſt at noon, and to go directly north and ſouth the meridian is chang'd, but to go eaſt and weſt it is chang'd to ſixty miles, either way makes one degree or four minutes of time difference under the equinox, viz. Sixty miles eaſtward it is noon four minutes ſooner, and ſixty miles weſtward four minutes later.

Tropicks are ſuppoſed to be two leſſer circles, parallel with the equinoctial, and diſtant from it on either ſide twenty three degrees, thirty one minutes each; the ecliptic line touches the tropick of Cancer on the north ſide of the equinoctial, and it touches the Tropicks of Capricorn on the ſouth ſide thereof, ſo that the ſun hath its motion between theſe two circles.

The Artic Circle is equally diſtant from the north pole, as the Tropicks are diſtant from the Equinox twenty three degrees, thirty one minutes.

The Antarctick Circle is the ſame diſtance from the ſouth pole.

Zones, ſo called, are five in number, two cold, two temperate, and one hot, which are divided by the two Tropicks and polar circles from each other; the hot Zone is count-

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ed between the two Tropicks that is extended from one to the other, being about forty ſeven degrees, two minutes broad; the temperate Zones are extended from the Tropicks on either ſide to about forty two degrees, fifty eight minutes, that is northward to the Artic circle, and ſouthward to the Antarctick circle, and the two cold Zones are each within thoſe two ſmall circles, having the poles for their center.

The poles of the world; two points exactly oppoſite to each other in the heavens, one in the north, the other in the ſouth, the earth being in the midſt, ſo that it ſeems to turn about as if it were born up by them; therefore by ſome it is term'd the axel-tree of the world, as if there was a line ſuppoſed to be drawn from one pole thro' the center of the earth to the other, and the earth turning thereon, tho' holy writ tells us; "The Lord hangeth "the earth upon nothing, it being upholding by his mighty power." The pole artic, or north pole is elevated above our horizon about fifty one degrees, and thoſe ſtars within that diſtance from it never ſet with us, but keep their courſe round it daily; ſo likewiſe thoſe that are at that diſtance from the ſouth pole, never riſe with us, but perform their courſe in the like order.

Azimuths are ſuppos'd lines or circles of diſtance from the meridian, drawn from the Zenith to any degree, or two degrees of the horizon, or according to the thirty two points of the mariner's compaſs, ſo that in travelling or ſailing any way, ſuppoſing a circle to go from our Zenith directly before us to the horizon is the Azimuth called the verticle point, as well as the Zenith.

Almicantharats, or Almadarats, or circle of Altitude, are imagined circles paſſing through the meridian, paralelled with the horizon.

The Sphere is a round body preſenting the frame of the whole world, as the circles of the heaven and the earth. This is ſometimes called a martial ſphere, for the orbs of the planets are called their ſpheres, that is the circles in which they move.

Aſcenſion is the riſing of any ſtar, or any part of the ecliptick above the horizon, deſcention is its going down.

Right

Right Aſcenſion of a ſtar, is that part of the equinox that riſeth or ſetteth with a ſtar in a right ſphere, but in an oblique ſphere, it is that part of the equinoctial in degrees, containing between the firſt point of Aries, and that place of the equinoctial which paſſeth by the meridian with the center of the ſtar.

Oblique Aſcenſion, is a part of the equinoctial in degrees, contained betwixt the beginning of Aries and that of the equinox, which riſeth with any ſtar or part of the ecliptic in an oblique ſphere.

Aſſential Difference, is the difference betwixt the right and oblique Aſcenſion, or the number of degrees contained between that place and the equinox that riſeth with the center of a ſtar, and that place of the equinox that cometh to the meridian with the ſame ſtar.

Solſtice is in the ſummer when the ſun is in the beginning of Cancer; and in the winter when the ſun enters into Capricorn; becauſe then the days ſeem to ſtand ſtill, and ſeem neither to increaſe or decreaſe above two minutes in ten or twelve days.

Conſtellation is a certain number of ſtars, ſuppoſed to be limited within ſome form or likeneſs. As Aries the ram, is ſaid to have thirteen ſtars; Taurus the bull, thirty three; Arcturious, Orion, and the Pleides mentioned in Job ix. 6, are ſaid to be Conſtellations.

Peribelium is the point wherein the earth (or any planet) is neareſt the ſun.

Alphelium is a point wherein the earth (or any planet) is fartheſt from the ſun.

Planets are the ſeven eratique or wandering ſtars, called Saturn, Jupiter, Mars, Sol, or the Sun, Venus, Mercury, and Luna, or the Moon, whoſe characters, names and natures we have mentioned before, and whoſe influences we ſhall by and by give you a farther account of. Theſe planets have alſo their ſeveral motions, as,

Direct, is a planet moving in its natural courſe, which is forward.

Retrogade, is their moving backward contrary to their direct motion.

Combuſt, is their being under the ſun beams, or within eight degrees of him.

Oriental

Oriental, is when a planet riſeth before the ſun, Occidental after him.

Latitude of the Earth is the diſtance or breadth on either ſide of the equinox, towards the pole, and they that are under the equinox have no latitude, but the poles of the world are in the horizon. This is a right ſphere, and every 60 minutes directly north and ſouth, are ſaid to make no degree or latitude in an oblique ſphere; as London is counted to be in latitude 51 degrees, 32 minutes, the pole thereof being elaxated as much. The like is to be obſerved in any other place or region.

Longitude of the Earth is the outſide thereof, extended from weſt to eaſt, croſſing the latitude at right angles, the beginning therefore (according to ſome aſtronomer) is the Canary Iſles, ſo going eaſtward quite round the world, unto the ſame place again, which is three hundred and ſixty degrees; and under the equinoctial is reputed to be two millions one thouſand ſix hundred miles, reckoning ſixty miles to a degree, but then farther off the equinoctial the fewer miles are in a degree; for at London about thirty ſeven makes a degree of longitude, ſo theſe degrees grow leſs and leſs, until they are met in the latitude of ninety, that is under the poles.

Parallels, the lines ſtrait and circular, equally diſtant from each other as the equinox, tropicks, and degrees of latitude, &c.

Climate, or Clime, is ſuch a ſpace of earth comprehends between two parallels, in which ſpace there is half an hour's difference in the ſun dials and length of the days.

Antipodes, are thoſe whoſe feet are directly againſt ours, as if a line was drawn from one through the center of the earth to the other.

And this ſhall ſuffice for an explanation of things, which I have done as briefly as I could, for the advantage of the reader; to whom poſſibly theſe things, (ſo neceſſary to be known) may have hitherto been concealed.

CHAP.

CHAP. II.

NOCTURNAL REVELS.

§ I. Of DREAMS.

ACquaintance. To dream you fight with any, portends evil.

Adultery. To dream you have committed it ſhews great contentions and debates; but to dream you have reſiſted the temptation, ſhews victory over your enemies.

Air. If it be clear and ſerene is good, and ſhews you to be eſteemed by many; but if it ſhould be cloudy beware of danger, grief, or ſickneſs.

Alms. To dream that they are begg'd of you and you deny to give 'em, ſhews want and mitery to the dreamer; but to dream that you give 'em freely, is a ſign of great joy, and long life to the dreamer, or to ſome particular friend of his.

Altar. To dream that you uncover or diſcover an altar, betokens joy and gladneſs.

Anchor. To dream you ſee one, ſignifies great aſſurance and certain hope.

Angel. To dream you ſee an angel or angels is very good, and to dream that you yourſelf are one is much better. But to ſpeak with, or call upon them is of evil ſignification.

Apparel. To dream that your apparel is proper and ſuited to the ſeaſon of the year, denotes proſperity and happineſs.

Apparition. To dream you ſee an apparition or ſpirit, that ſeems of a comely aſpect and attir'd in white, it ſignifies deceit and temptation to ſin.

Apples.

Apples. To dream you ſee apple trees and eat ſweet and ripe apples, denotes joy, pleaſure and recreation, eſpecially to women and maids, but ſour apples ſignifies contention and ſedition.

AMOROUS DREAMS expounded in verſe, taken out of an approved and ancient Author.

I.

TO dream of walking in a field,
Where new blown roſes odours yield;
If any of them you do pluck,
It ſhews in Love moſt happy luck;
And that your ſweet-heart kind ſhall prove,
To let you gather ſweets of love.

II.

If your kind fancy you preſent
With playing on an inſtrument,
Your ſweetheart ſhall not diſdain,
But yield true love for love again.

III.

To dream of mountains, hills or rocks,
Does ſignify flouts, ſcoffs, and mocks;
Their pains in paſſing over ſhew,
That ſhe whom you love, loves not you.

IV.

To dream of ſitting by the fire,
When it's late doth ſhew deſire;
But if you ſit till the fire's out,
Your love will prove falſe out of doubt.

V.

To dream of rivers, or of water,
Doth ſignify much weeping after.
But dreaming of being drown'd, I tell ye,
Bid maids beware of a great belly.

VI.

To dream of being in a boat,
Doesſhew that maidens fancies float,
And whether ſink or ſwim they do,
To try love's ſport their ſkill they'll ſhew.

VII.

To dream of birds-nests ſignifies
In maidens ripe virginities:
But if the birds away be flown,
It ſhews her maidenhead is gone.

VIII.

To dream of bluſt'ring ſtorms of wind,
Does ſhew inconſtancy of mind:
But if you dream of elves and fairies,
Beware of whores and night vagaries.

IX.

If maids do dream of drawing drink
In cellars they may waking think,
That their ſweethearts without delay,
Will leave them and ſoon run away.

X.

To dream of ſeeing ſtrange apparitions,
As devils, hobgoblins, and ſuch viſions.
Does ſhew thy love, or thy ſweetheart,
Hath a fair face, but devil's heart.

XI.

Dreams of lions, bears, bulls, bees
Neſts of waſps or hornets; theſe
Are emblems whereby are expreſt,
Diſcord with thoſe whom you love beſt.

XII.

Dreams of rivers, ſhips, and horſes,
Of ſnow and froſt, and of dead coarſes,
Are ſigns by which it may be read
Your ſweetheart's love is cold or dead.

XIII.

Who dreams of deer, of hounds and chaces,
Of being at once in many placee;
Paſſions of love ſhall every where
Haunt their poor hearts as hounds do deer.

XIV.

Dreams full of horror and confuſion,
Ending merrily in concluſion,
Shews ſtorms of love are over blown,
And after ſorrow joy ſhall come.

XV.

XV.

Dreams of joy and pleaſant jeſts,
Dancing, merriment and feaſts,
Or any dream of recreation,
Signifies love's delectation.

Ball. To dream you ſee perſons dance at a ball, or that you are engag'd in a ball yourſelf, ſignifies joy, pleaſure, recreation, or inheritance.

Baſon. To dream of a baſon ſignifies a good maid: and to dream that you eat or drink therein, ſhews that you have a love to the ſervant maid. For a man to ſee himſelf in a baſon as in a glaſs denotes he ſhall have children by a ſervant maid.

Bathe. To dream you bathe in a clear fountain ſignifies joy; but to bathe in ſtinking water, ſignifies ſhame and falſe accuſation.

Beans. To dream you are eating beans always ſignifies troubles and diſſentions.

Bear. To dream that you have ſeen a bear, it ſignifies you have a rich, puiſſant, inexpert, but cruel and audacious enemy.

Beard. To dream you have a beard long, thick, and unhandſome is of a good ſignification to an orator, or an ambaſſador, lawyer, philoſopher or any who deſire to ſpeak well, or to learn arts and ſciences.

Bees. To dream of bees is good and bad; good, if they ſting not; but bad if they ſting the party dreaming; for then the bees do ſignify enemies.

Bed-ſide. To dream of ſitting upon a maids bed-ſide, or talking with her is a ſign of marriage; eſpecially if the perſon dreams that he goes between the ſheets, for then 'tis a great deal more certain.

Bells. To dream one hears ringing of bells, if of a ſanguine complexion brings him good news, but to others it ſhews alarms, murmurings, diſturbance, and commotions among citizens.

Belly. To dream ones belly is bigger and fuller than ordinary, ſhews his family and eſtate will increaſe proportionably, according to the greatneſs of his belly.

Bird. To dream you ſee many birds, ſignifies aſſemblies and ſuits at law. To dream of catching birds by lime-twigs,

or with nets, ſhews the entrapping or enſnaring of enemies by deceitful means; or it ſignifies the getting of gold by ſome ingenious courſe.

Blindman's buff. To dream that one plays at blindmans-buff for diverſion with other company, ſignifies proſperity, joy and pleaſure.

Boat. To dream that you are in a boat upon a river, lake, or pond of very clear water, is very good and ſignifies joy, proſperity, and good ſucceſs in affairs.

Boot. To dream that one is well booted, or hath good boots on, ſignifies honour and profit by ſervants.

Brothers. To dream you ſee your deceaſed brothers and ſiſters ſignifies long life.

Buried. For a man to dream that he is buried, ſignifies he ſhall have as much wealth as he hath earth laid over him.

Burning. To dream that you feel a burning, ſignifies ſome great danger.

Butchers. To dream of butchers, ſignifies danger and hurt.

Cakes. To dream that one makes 'em, ſignifies joy and profit.

Candle. To dream one ſees a candle extinguiſh'd ſignifies ſadneſs, ſickneſs, and poverty. When one dreams he ſees a clear, ſhining, lighted candle upon a table, or cabinet, it is a good ſign.

Cattle. To dream of keeping cattle portends diſgrace and loſs to the rich, but profit to the poor. Alſo to dream of fat cattle ſhews a fruitful year, but lean cattle are a ſign of ſcarcity.

Cat. If any one dreams that he hath encountered a cat, or that he hath kill'd one, he will commit a thief to priſon and proſecute him to death; for the cat ſignifies a common thief.

Cheeſe. To dream you eat cheeſe ſignifies profit and gain.

Cherries. To dream one eats cherries being ripe, ſignifies deceitful pleaſures.

Coach. To dream of riding in a coach, ſignifies that the party ſo dreaming ſhall love idleneſs, is given to pride, and ſhall die a beggar.

Cook. To dream you ſee a cook in the houſe is good to thoſe who would marry.

Death. To dream of death ſignifies a wedding to him that is to marry, for death and marriage repreſent one another.

Eggs.

Eggs. To dream of eggs, ſignifies gain and profit.

Face. To dream one waſhes his face ſignifies repentance for ſin. A black face denotes long life.

Fiſhing. To dream of fiſhing, ſhews we ſhall meet with much affliction and trouble, in ſeeking for ſomething which we deſire to gain.

Gold. To dream your cloaths are embroidered with gold, ſignifies joy and honour. If a man dreams that he gathers up gold and ſilver, that ſignifies deceit and loſs. If any one dreams that his pockets are full of gold, it betokeneth that he ſhall receive but little money.

Hair. To ſee hair interwoven together, ſignifies grief and vexation. To ſee extraordinary black hair, ſhort and curl'd, ſignifies ſadneſs.

Hands. If one dreams that his hand is cut off, or that it is grown lean and dry, or hath been burnt, he will not be able to work but grow poor.

Horſes. To dream of a horſe is a good thing; inſomuch, that if any one dreams that he ſaw, took, or mounted a horſe, it is a happy omen to the dreamer.

Enjoyment. If a woman dream ſhe is in bed with a man, and has the enjoyment of him there, after ſome reſiſtance on her part; whether ſhe be a maid or a widow that ſo dreams, it ſhews ſhe ſhall be married in a little time to one that courts her, and who will take no denial from her.

Keys. To dream you loſe your keys ſignifies anger.

Loſt, and loſing. For a woman to dream ſhe has loſt her wedding ring, ſignifies ſhe has but little love for her huſband. But if ſhe dreams ſhe has found it again, it is a ſign her love is not wholly loſt.

Marriage. To dream that you do the act of marriage, ſignifies danger.

Mire. To dream that one ſticks faſt in the mire or dirt, ſhews that the party ſo dreaming ſhall have many cares and troubles, and ſhall not get out of them but with great difficulty.

Night mare. To dream of being ridden by the night-mare, is a ſign that a woman ſo dreaming ſhall be ſuddenly after married, and that a man ſhall be ridden and domineer'd over by a fool.

Onions. For a man to dream that he eats or ſmells of onions, garlick, leeks, and the like, ſhews the making a diſco-

very

very of hidden ſecrets, and threatens quarrels and contentions in his domeſtic affairs.

Paper. To dream you write on paper, ſignifies an accuſation made againſt you.

Paths. To dream one walks in large, plain and eaſy paths, betokens health to the dreamer, and paths that are narrow, crooked, and rough, ſignify the contrary.

Plough. To dream of a plough is good for marriage, procreation, and ſuch like affairs, but it requireth ſome time to bring it to perfection.

Pond. To dream that you ſee a little pond, ſignifies you enjoy the love of a beautiful woman; and if a woman have that dream ſhe ſhall have her deſires accompliſhed.

Priſoners. To dream of ſeeing priſoners executed, is a good dream, and ſignifies a boldneſs of courage, and a very clear conſcience.

Queen. To dream that you ſee the king or queen, ſignifies honour, joy and much proſperity.

Rain. To dream one ſees a ſoft ſhower of rain without ſtorm, tempeſt, or great winds, it ſignifies to labourers gain and profit; and quite contrary to merchants, for it denotes obſtruction, loſs, and ſpoil of their merchandizes. To dream of great and long continuing rain with hail, tempeſts, and thunder, ſignifies afflictions, trouble, danger, loſſes, and peril; to the poorer ſort they ſignify repoſe.

Shoes. To dream of loſing one's ſhoes and walking bare-foot, ſignifies pain in the feet and much ſickneſs in bed.

Silver. If one dreams he gathers up ſilver, it ſignifies deceit and loſs.

Teeth. To dream you loſe your teeth and recover others, ſignifies a change of eſtate into good or evil, according to the quality of the teeth.

Virgin. To dream you diſcourſe with a virgin, denotes joy and comfort; but a virgin dreaming ſhe has loſt her maidenhead, denotes ſhe will give herſelf up to the firſt that offers.

War. To dream of war, and affairs of war, denotes troubles and anger to all, except to captains and ſoldiers, and ſuch as live by it, for ſuch it is gain.

Wood. To dream that one carries wood upon his back, denotes to the rich ſervitude; but to the poor, profit.

Wound. To dream you receive a wound, or are wounded in

in the ſtomach or heart, to young folks denotes love; to old, grief and heavineſs.

Writing. To dream you are writing letters to your friends, or that you receive letters from them, is allowed by all authors to ſignify good news. But to dream you write with your left hand ſignifies deceit.

§ I. Of Moles with their true ſignification, and how far they extend either to the good or bad fortune of mankind, &c.

One in the midſt of the forehead ſhews a man induſtrious, and a woman very fruitful.

A woman having a mole on her chin, will be a great ſad back.

He that has one upon his left cheek, near to his chin is a man of knowledge.

One on the left ſide the forehead, threatens croſſes and impriſonment.

He that has one on the upper lip, will have exceeding good fortune; but a woman will be debauched.

One under the hollow of the right eye denotes the party to be furious.

One on the lip ſhews the party deſirous of honour, but will not attain it.

Moles on both ſides the neck, oppoſite to each other, threaten the perſon with the loſs of life.

One on the right arm of a man, ſhews that he is given to gaming; but to a woman riches from her parents, and to gain eſteem in the world.

One under the left armpit ſhews untimely death.

One between the elbow and wriſt on the left arm, ſhews croſſes in their iſſue, but to obtain great wealth.

One on the centre of the breaſt, with one black hair, ſhews the party is given to poetry.

If a mole appears on the back, it denotes much riches by means of ſome very great perſons.

One on the upper part of the left ſide the back, ſhews long journies, and impriſonment to a man; and to a woman, that ſhe ſhall travel to ſome diſtant land.

One on the left ſide of the breaſt, ſhews very bad fortune

to

to a man, by diſpleaſing his ſuperiors; to a woman, poverty by means of neglect.

A mole on the left ſide of the ſtomach denotes the party to ſuffer much by the means of women.

A mole on the right ſide of the ſhoulder blade ſhews a perſon firm in his reſolutions, and to be of a very healthy conſtitution; and to a woman it ſignifies great ſucceſs.

A mole on the right ſide of the belly, below the navel, denotes a man to be very fortunate in his employment, and alſo in merchandize; likewiſe a happy marriage to women.

One on the left ſide ſhews a man to be much given to ſtrife, in a woman bad ſucceſs in wedlock.

§ II. Of Lines in the Forehead, their ſignification.

When a creſcent line paſſeth through the forehead, the party muſt beware of evil. A croſs in the middle of the forehead with ſome ſcattering lines round it, ſhews the party will not live to any great age, if a crooked line between two ſtrait ones, denotes happineſs and ſucceſs in buſineſs. A ſtrait line between two crooked ones is not ſo well. Four half lines in the middle of the forehead with a full line croſſed by two ſections, ſhews croſſes and afflictions, but joy afterwards. Two lines croſſing the forehead ſhews the perſon ſo having ought to avoid water, leſt ſome accident ſhould come to him thereby. A ſhort line over each eyebrow ſhews the perſon's temper to be warm. A crooked line with ſtrait ones under it, ſhews the party will be rich. Divers lines unequal in proportion, ſignify to the perſon hurts and caſualties, but at the ſame time denotes him to be poſſeſſed of ſo much ſenſe that he may, if he will, avoid them.

THE

THE

Only true Method of telling your FORTUNE by

CARDS.

THE perſon whoſe fortune is to be learnt, muſt be blindfolded at a table, while another ſhuffles the cards, and a ſecond cuts them three times; they muſt then be ſpread ſingly upon the table with the pips downwards, and the bandage being taken off the eyes of the blinded perſon, he or ſhe muſt fix on any one of the cards; agreeable to which rule their fortune will appear to be as follows; but if thro' uſe, the cards are ſoiled, and the party remembers and fixes upon any particular card the whole charm is diſſolved, I would therefore recommend a new pack of cards to be uſed on theſe occaſions.

N. B. The four aces muſt be thrown out, as being the authors of bad luck, and certain prognoſticators of misfortune.

Deuce of Diamonds. *Woman.*

O Tell me not your heart is cold,
Nor owns the power of man;
Your ſecret thoughts I dare unfold,
Deny it if you can.
Whate'er you ſay, the tyrant love,
Already rends your breaſt;
The nuptial joy you'll ſhortly prove,
And own that you are bleſt.
Man. Nay—cry not ſir, "deuce take the laſs
"Who thus diſturbs my life."
The days of courtſhip ſoon will paſs,
She'll prove a virtuous wife.

Three of Diamonds. *Woman.*

The girl whoſe fate this card ſhall draw,
Three huſbands ſhall obtain;
A prieſt, a ſcurvy limb o'th' law,
A cit full bent on gain;
The ſober parſon ſoon ſhall die,
The lawyer plague her long;
Then while the cit his ſtrength ſhall try,
In vain ſhe'll wiſh him long.

Man. The man who this unlucky card ſhall draw,
Will ſtill be vexed with many ſuits of law;
Children of diſobedience and of ſtrife,
Unkind relations and a vixen wife.

Four of Diamonds. *Woman.*

Whene'er this card you draw, be ſure
A whore is in the room;
But if your thoughts and deeds are pure,
Ne'er dread the harlot's doom.
Man. No man of honour ever drew
The four of diamonds yet,
But he was married to a ſhrew,
Who ran him much in debt.
But villains deep in artful ways,
To whom this card ſhall fall,
Will pay their debts (the Conjuror ſays)
Or—never pay at all.

Five of Diamonds. *Woman.*

'Tis not in mortals to command ſucceſs,
But ſhe who draws this card may fairly hope
Auſpicious fortune will her labours bleſs,
And duteous children be her age's prop.
Man. To you five diamonds do portend
Four children and a faithful wife;
And you will number many a friend,
The pride and bleſſing of your life.
But oh! beware the man of art,
Who for your place lays many a ſnare,
He ſeeks a place within your heart.
Remember, now your warn'd—beware;

Six of Diamonds. *Woman.*

Lady whate're the men may ſay,
You've had but midling luck to day.
The ſix of diamonds plainly ſhews
You'll have a copious ſhare of woes;
But courage will diſpell your cares,
And prudence mend the worſt affairs.
Man. Six wives is your fortune, whatever you think,
Two you'll loſe by hard drinking, and two—by much drink.
One in child-bed will die, and the laſt will ſurvive,
Till you wiſh her in company with them all five.

Seven of Diamonds. *Woman.*

"Mind not what the wiſe one's ſay,"
Mind them not fair lady gay;
Mirth and pleaſure is your lot,
If you this ſprightly card have got;
Joy abounding without meaſure,
"Day's of eaſe and night's of pleaſure."

Man. This card to a man doth moſt certainly ſhew
A mixture of pleaſure and pain;
He'll ſometimes know joy, he'll experience much woe,
And loſs will ſucceed to his gain.
While prudence ſhall govern he'll ſurely be bleſt,
But misfortune will follow neglect;
'Tis virtue alone that procures us true reſt,
Fame, honour, renown, and reſpect.

Eight of Diamonds. *Woman.*

Dear miſs, you ſeem mighty uneaſy,
And look on the card with a frown:
The Conjuror wants not to teaze ye,
But all the bad fortune's your own.
You are doom'd for to live an old maid ma'am
And never be bleſt with your man.
But have courage, and be not afraid ma'am,
You'll give us the lie if you can.

Man. To wander through your native fields
On rural pleaſures bent,
This card to you that bleſſing yields
O take it as 'tis meant,
Chearful improve each fleeting hour
Alas! they fly full faſt;
Do all the good within your power,
And never dread the laſt.

Nine of Diamonds. *Woman.*

The Engliſh girl who draws this card,
Will have no cauſe to fret her;
Yet if ſhe thinks her fortune hard,
She'll ſtruggle for a better;
But if the ſame card comes again,
Old Scotland's curſy attends her,
And ſhe may ſcratch, and ſcratch amain,
Till greaſe and brimſtone mend her.

Man. Ill fate betide the wretched man
To whom this card ſhall fall,
His race on earth will ſoon be ran,
His happineſs be ſmall;
Diſloyalty ſhall ſtain his fame,
His days be mark'd with ſtrife,
Newgate ſhall record his name,
And Tyburn end his life.

Ten of Diamonds. *Woman.*

Peace and plenty will attend you,
If I happen to befriend you;
Children ten your lot will be,
A ſingle one, and three times three;
But if twins you chance to have,
You'll ſurely find an early grave.
Man. Whate'er his endeavours the man who gets this
Shall a batchelor be all his life;
He never ſhall taſte of the conjugal bliſs,
Nor ever be curs'd with a wife.

Knave of Diamonds. *Woman.*

Madam your fortune's mighty queer,
The Conjuror diſcovers;
To fools you'll lend a liſt'ning ear,
And knaves will be your lovers.
Man. In Venus's wars on London plains
He'll ſpend his early youth,
The knave of diamonds if he gains,
Nay—never doubt the truth.
To prove this bold aſſertion juſt,
Your ſurgeon's bill produce;
Expoſe your noſe, and own you muſt
That noſe unfit for uſe.

Queen of Diamond's. *Woman.*

If this queen to an amorous widow ſhould come,
Who has lately interr'd a good man,
For a huſband again ſhe will quickly make room,
And plague him as much as ſhe can:
But let her beware how ſhe trifles with him.
Though ſhe fool'd with the ſot that's departed;

For

For in that caſe, moſt ſurely her huſe he will trim,
Till her ladyſhip dies broken hearted.
Man. The married man that draws this card,
Will ſoon a cuckold be,
Nor let him think his fortune hard
In ſo much company;
For out of twenty married pair,
Search all the country through,
Nineteen at leaſt the horns muſt wear,
And pray why ſhould not you?

King of Diamonds. *Woman.*

Alas! poor girl, though I lament your fate,
I cannot ſave you from a huſband's hate;
A tyrant lord will rule you through your life,
And make you curſe the wretched name of wife.
Man. To lords and great people frequenting the court,
This card moſt auſpicious will prove
To the cloſets of princes they'll freely reſort,
And be rich in your ſovereign's love.
Yet to thoſe of low rank no ſuch good it portends,
But oppreſſion and hardſhip forerunns,
Unkind will be all their relations and friends,
Ungrateful their daughters and ſons.

Deuce of Clubs. *Woman.*

THE woman whoſe fortune ſhall give her this card,
No comfort on earth will e'er know;
But ſincerely ſhe'll wiſh (her fate is ſo hard)
Her bones in the ground were laid low.
Yet virtuous deeds all bleſſings will ſupply,
And what ſhe wants on earth ſhe'll gain above the ſky.
Man. If a miſer, young or old,
This unlucky card ſhall fix on,
He'll be married to a ſcold,
And have cauſe to curſe the vixen,
For ſhe'll often break his head,
While ſhe calls him dear and honey.

Cheat.

Cheat him in the nuptial bed,
And (what's worſe) ſhe'll ſteal his money.

Three of Clubs. *Woman.*
Three huſbands the life of a woman will bleſs,
Whoſe luck it ſhall be this card to poſſeſs;
Yet ſhe'll hope for three more, and ne'er wiſh for one leſs,
Which nobody can deny.
Man. While the man who ſhall get it, tho' curſt with three wives.
(Remark gentle laſſes at what my ſong drives,)
Will think that each wife like a cat has nine lives,
Which nobody can deny.
Tho' the firſt will much plague him, he'll look for one more,
And when ſhe is dead he'll beat it encore,
But he'll bury them all, and at laſt keep a whore,
Which the conjuror cannot deny.

Four of Clubs. *Woman.*
The laſs will many a lover get,
Who draws this jolly card,
And if ſhe han't a baſtard yet,
I think her caſe is hard.
But never let a maid deſpair,
Some later breed than ſome do;
If kiſſing be her daily care,
We all know what 'twill come to.
Man. Believe me, Sir, the gallows is your fate,
For you muſt own that you've a title to it,
And if you do not come to't ſooner or late,
Then I've no ſkill as conjuror, or as poet.

Five of Clubs. *Woman.*
Whatever your fortune contented you'll be,
And that is a bleſſing dear miſſes,
Young huſbands you'll have, and you'll preſs them with glee,
And riot with amorous kiſſes;
But beware the ſeducer, beware of his arts,
Nor aſide from fair virtue be led;
Thoſe who love you ſincerely will give you their hearts,
For the church is the road to the bed.

Man.

Man. The libertine rover this card ſhall poſſeſs.
Which ſhall mark all his fortune through life;
A friend or a child he will never poſſeſs,
Nor ever be bleſs'd with a wife.

Six of Clubs. *Man* and *Woman.*

Young and wanton, chaſte and whore,
Old and lecherous, proud and vain;
Good and bad, and rich and poor,
Will alike this card obtain;
This alone of all the cards,
(So the fates decreed long ſince)
Neither injures nor rewards.
From the beggar to the prince.
Oft you'll find it, lads and laſſes,
That yourſelves your fortunes make,
Virtue conjuring ſurpaſſes,
Love her then for virtue's ſake!

Eight of Clubs. *Woman.*

Little peeviſh crabbed elf,
Fond of no one but herſelf;
Croſs, and ſtill for trifles ſtriving,
With her truly there's no living;
She's ſo full of needleſs care,
The Devil would not live with her.
Man. Though honeſt you look, and you ſpeak a man fair,
Yet you know you're a raſcal in grain,
For ſix-pence your ſoul to the Devil you'll ſwear,
But he'd ſend ſuch a thief back again.
For the Devil himſelf we all know to be wiſer,
Than to fill up his ſhop with the ſoul of a miſer,
Whoſe ſoul is the god head to which he bows down,
And moſt frugally builds a ſmall hell of his own.

Nine of Clubs. *Woman.*

If this card you ſhould draw, O return it again,
Be quick ma'am to take my advice;
For it's only productions are trouble and pain.
And I hope you will not draw it twice;
But if ſuch your misfortune, I've nothing to ſay,
To aſſiſt you is out of my power;

The

The ſtars are enacting the 'Devil to pay.'
And their playhouſe is opened at four.
Man. Full well I foreſaw that the Devil to pay,
Would harraſs each young female elf,
And ſee my dear ladies to help on the play,
That here comes the Devil himſelf.

Ten of Clubs. *Woman.*
'Tis not your fortune, wit, or birth,
Can the day of death defer;
You'll ſoon return to parent earth,
And mix your lovely duſt with her.
This will prove a mourning card,
And drown in tears the faireſt face,
But her fate is no ways hard,
The lot of all the human race.
Man. Bad luck to a woman is good to a man,
And it happens ſo often through life;
Let the man who draws this deny't if he can,
For he quickly ſhall bury his wife.

Knave of Clubs. *Woman.*
Though much I pity your ſad fate,
Yet does my pity come too late
To ward off fortune's rubs;
Tho' you the queen of hearts ſhould prove,
A ſurly brute ſhall gain your love,
A very knave of clubs.
Man. Whatever you preſume to ſay,
The world will talk a different way,
E're well your words tranſpire;
Aſk you, good Sir, the reaſon why,
You'll know my anſwer is no lie,
No man believes a liar.

Queen of Clubs. *Woman.*
Ah madam, too well you love kiſſing, I find,
My reaſon I ſcarcely need tell ye,
For while you draw this, by a fortune unkind,
Your neighbours regard your big belly.
Man. And here comes the hero that got the gay brat
Lord Sir, you your bluſhes may ſpare.

For

For the world too well know what you both have been at,
But diſpel the poor laſs's deſpair,

King of Clubs. *Woman.*

This the laſt, a gen'rous card
Will the firſt of bleſſings prove;
Be but true, nor doubt reward
In a huſband's faithful love.
Man. Of clubs the king to you no ill portends,
Friendly yourſelf you'll meet with many friends.

Deuce of Hearts. *Woman.*

HAppy the girl this ſimple card who draws,
Good fortune ſhall attend her all her life;
When hearts unite to follow nature's laws,
Then the kind huſband makes the happy wife.

Three of Hearts. *Woman.*

'Tis not fortune, health or youth,
'Tis not beauty, love, or truth,
'Tis not virtue, 'tis not ſenſe
Can the woman recompence
To whoſe ſhare this card ſhall fall,
'Tis not one of theſe, nor all,
Can a loſt good name recall———
Man. Similar O man thy fate is,
Therefore prithee do not vex.
But believe the honour great is,
So to ſuffer with the ſex.

Four of Hearts. *Woman.*

Though ugly your face, and indifferent your ſhape,
Ne'er regard theſe misfortunes dear madam,
Your ſweet perſon and face you'd beſtow on an ape,
I mean that you would if you had e'm.
Man. O paltry, pilfering wretched man,
Give ear while I reprove ye;
Muſt you ſeduce each girl you can,
And ruin all who love you.

Five of Hearts. *Woman.*

Whate'er you think, whate'er you ſay,
Some doating man you'll ſoon betray;
And what can you do worſe?
Though ſweet your form and fair your face,

Your heart devoid of every grace,
Will prove a conſtant curſe.
Man. From fair to fair you'll always range,
And every day be changing.
But hear me, Sir, nor think it ſtrange,
No good is got by ranging.

Six of Hearts. *Woman.*

An honeſt heart, a gen'rous mind,
A diſpoſition free from ſtaiſe,
With all the virtues of her kind;
This gir will form a dutcous wife.
Man. O eager ſeize the lovely prize,
And claſp her in your arms,
The man will prove himſelf is wiſe,
Who doats upon her charms.

Seven of Hearts. *Woman.*

The man whom your fortune it is to wed,
If this card by ill luck you ſhould draw,
Will your beauty inſult, and diſhonour your bed,
And will make, or find out a flaw.
Man. The man who draws this card ſhall be,
Himſelf unbleſt by marriage;
But all the world will plainly ſee,
'Tis through his own miſcarriage.

Eight of Hearts. *Woman.*

In the days of your youth you'll bill like a dove,
But when age ſhall advance you'll drink hard;
Both kiſſing and tipling you'll ſhew that you love,
If your fortune ſhould ſend you this card.
Man. A numerous family falls to the man,
Whoſe fortune ſhall give him this card;
So let him maintain 'em as well as he can,
Not grumble, or think his caſe hard.

Nine of Hearts. *Woman.*

A coach and ſix horſes will fall to the maid,
Whoſe firſt chance this card ſhall obtain;
But if 'tis her ſecond, I'm greatly afraid,
She muſt come to plain walking again.
Man. The man, however great or grand,
Who draws the nine of hearts,

For

For aught that I can underſtand,
Is one of ſhallow parts.

Ten of Hearts. *Woman.*

Deck'd with every female grace,
Sweet in perſon, mind and face,
Thou a mother ſoon ſhalt be;
And thy lovely progeny.
Man. Ten children you'll have if this card you get,
And I think you will wiſh for no more;
If you do, try again, if again 'tis your fate,
You cannot have leſs than a ſcore.

Knave of Hearts. *Woman.*

This raſcally knave will your fortune confound,
Except ſpecial care you ſhall take;
For while ſcores of young lovers your ſteps ſhall ſurround,
You'll accept of a doating old rake.
Man. Nothing can ever ſave the man
Who draw this curſed card;
A vixen will his heart trepan,
Alas his caſe his hard!

Queen of Hearts. *Woman.*

The queen of love will favour,
Who draws the queen of hearts,
And many a bleſſing will confer
The fruit of female arts
Man. From girl to girl you'll often range,
Never with one content;
But yet the oft'ner you ſhall change
The oft'ner you'll repent.

King of Hearts. *Woman.*

If this you draw, condemn'd thou out your life,h
A peeviſh maiden and a vixen wife.
Unchaſte while married, and a widow wanton;
All this you'll be, and more could I deſcant on.
Man Your fortune can't be mighty good,
For a vile whore will pleaſe ye.
Who never will do what he ſhould do,
But make your life uneaſy.

Deuce of Spades. *Woman.*

LAdies who this card ſhall get,
Will be apt to pine and fret;
Lovers young their hearts ſhall ſeize,
Which they'll ſtrive to vex and teize,
Man. Who draws this card inconſtant proves,
Led away by wanton loves;
But e'er threeſcore years advance,
He'll have done his lovers dance.

Three of Spades. *Woman.*

If this card you chance to take,
You'll be married to a rake,
Who your fortune ſtill will waſte,
And deſpiſe you if you're chaſte.
Man. A faithleſs woman is his lot,
Who this faithleſs card has got,
The ſtranger ſhall frequent his houſe,
And his wife adorn his brows,

Four of Spades. *Woman.*

A wanton young wife, or a peeviſh old maid,
This card will be certain to fix on;
The men will be ſure to avoid the young jade,
And the women deſpiſe the old vixen.
Man. Your bluſtering, bullying, ſwaggering blades
Will commonly meet with the four of ſpades;
From whence they may learn, that in ſpite of their thunder,
'Tis four to one but they're forc'd to knock under.

Five of Spades. *Woman.*

The virgin humble, meek and chaſte,
With every riſing virtue bleſt,
This card will ne'er refuſe,
Four times five years a maid ſhe'll live,
And then her hand in wedlock give,
Where prudence bids her chuſe.
Man. The man whoſe fortune this card ſhall ſelect,
No worſe luck in the pack could have had;
The girl whom he loves ſhall his offers reject,
And her ſcorn ſhall almoſt drive him mad.

Six

Six of Spades. *Woman.*

Whoe'er the ſix of ſpades ſhall chuſe;
Good fortune ſhall attend,
A lover ſhe will never loſe,
But meet with many a friend.
Man. The general fortune is the ſame,
He'll have wiſdom, riches, honour, and fame.

Seven of Spades. *Woman.*

The lady's fate who draws this card,
Through all her life will ſtill be hard;
From ſickneſs, care, and pain, and grief,
She never muſt expect relief.
Man. An equal fate the man too will attend,
So curſt his life, he'll wiſh it at an end.

Eight of Spades. *Woman.*

If youthful laſſes draw the eight of ſpades,
They'll toy their time away with amorous blades.
Man. If a doctor, a lawyer, quaker, or prieſt,
Should fix on this card but his hand
The conjuror ſwears, and he ſwears 'tis no jeſt,
That ſome rogues will be found in the land.

Nine of Spades. *Woman.*

The laſs who gets this hated card,
A ſhrivell'd maid will die.
Man. How often our fortune by oppoſites go!
What brings bliſs to a man to a woman brings woe.

Ten of Spades. *Woman.*

Pretty ladies young and fair,
Always young and debonair,
Life with you will ſweetly glide,
And you'll be a happy bride.
Man. You the happy man will prove,
Who obtains the ladies love;
Uſe her well for ſhe's deſerving,
Never from her duty ſwerving.

Knave of Spades. *Woman.*

If this knave you ſhould obtain,
Put him in the pack again,
For the raſcal brings ill news;
(Such as ladies never chuſe.)

Man.

Man. Of all the cards throughout the pack,
No worſe to man can come;
His wife will ſtun him with her clack,
And make him hate his home.

Queen of Spades. *Woman.*

And elegant behaviour marks the laſs,
Through whoſe fair hands this card ſhall paſs.
Man. The rule of contraries we ſee,
Of man the moſt unhappy he,
Who this ill fated card ſhall take,
His wife will be a perfect rake.

King of Spades. *Woman.*

The ladies of faſhion this card who obtain,
In vain on the court may attend,
His Majeſty's favours they never will gain,
Nor find at St. James's a friend.
Man. But a contrary fate on the man will attend,
His king will ſome favours beſtow;
The poor and the wretched he'll often befriend,
And cheriſh the children of woe.

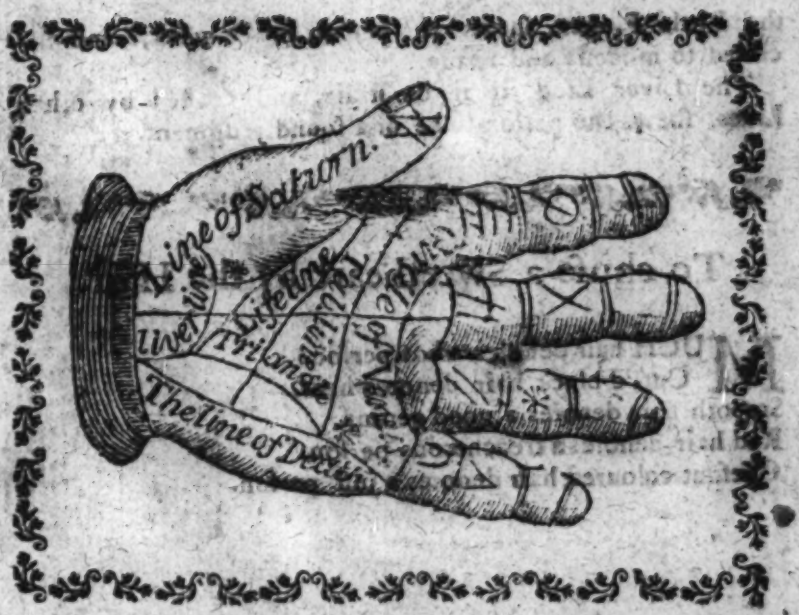
THE

Art of Palmiſtry, or Prognoſtication by the Hand.

OBſerve always to chuſe the left hand, becauſe the heart and brain have more influence over it than the right hand; and obſerve further, that it better to examine theſe lines when the body is in good health, for then they appear full.

By this figure the reader will ſee that one of the lines, and which indeed is reckoned the principal, though it doth not appear to be ſo, is called the line of life; this line incloſes the thumb, ſeparating it from the hollow of the hand.

The



The next to it, which is called the natural line, takes it beginning from the riſing of the middle finger. The table line, commonly called the line of fortune, begins under the little finger and ends near the fore-finger.

The girdle of Venus, which is another line ſo called, begins near the joint of the fore finger, and the middle finger.

The line of Death, is a counter line to that of life, and is by ſome called the ſiſter line; there are alſo lines in the fleſhy parts, as in the ball of the thumb, which is called the mount of Venus; which are each govern'd by a ſeveral planet; and the hollow of the hand is called the plain of Mars.

Obſerve the line of Life, and if it be fair, extending to its full length, and not broken with croſs lines it ſhews long Life and Health; and it is the ſame if a double line of Life appears, as ſometimes it does.

A croſs between the line of Life and the table Line, ſhews the perſon to be liberal and charitable, and of a noble ſpirit.

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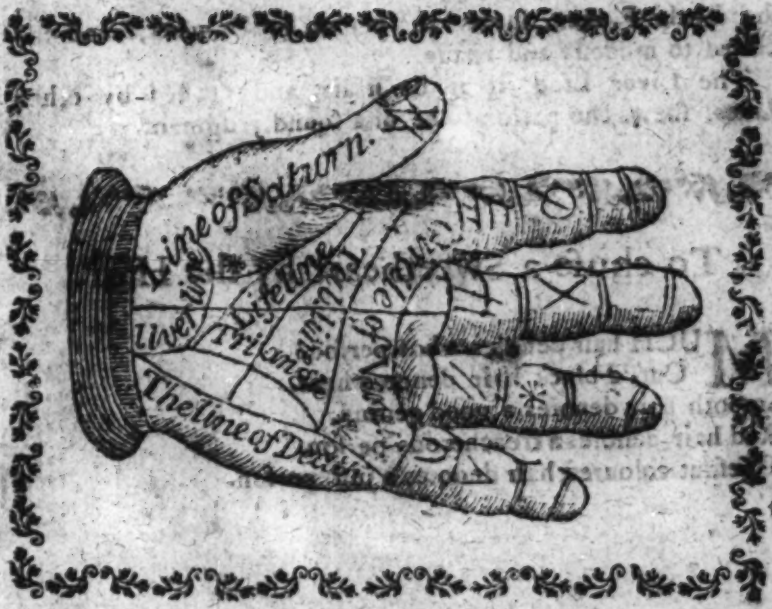

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the Little Finger, ſhews the perſon to be weak, and inclined to modeſty and virtue.

The Liver Line, if it be ſtrait, and croſſed by other Lines, ſhews the perſon to be of a ſound judgment.

To chuſe a Sweetheart by the Hair.

MUCH hair denotes a hot perſon.
Curl'd black hair denotes heat.
Smooth hair denotes a good genius.
Red hair denotes a treacherous perſon.
Cheſnut coloured hair denotes a juſt perſon.

FINIS.

22 JY63